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SAMUEL PHILBRICK,

LOYD GARRISON, Editor.

XIII.---NO. 19.

An Essay on the Gospel's Relations to

forth (evidently by previous

SBANE, M. D.

ers have been compelled to retire no-government principle has been its beauties set forth. The docjustification of these at any individual who takes it upon on any subject, has rights that rride and tread down the rights of rship God in their own way, and at nse. Placing the interests and the in hostility to those of the that one may at any time interrupt ip of any number of people instance, go into any family, shop, or legislature, and interrupt the prond a hearing; and an attempt or put him out, would stand in the the violence done to Christ by ne of the school go even fur

st or permission, of any provisions

The one claims to eat his bread by

at compensation or consent. And the fundamental to the system of yed in the claim, which these men

so far as the existing time and pur-is concerned) another's liberty. But never to be put in practice, are

armless things; so after the doc-ted and promulgated, it wanted to erment. And select martyrs, male

unteered to personate the newly rious principle, and went forth, naginations glowing in visions of ults which it was to achieve. Their

may be, saw the lever applied, ag down, with a mighty crash

all the social, religious, and political the country. Country! did we say? ss so large, scorned all boundaries of

They had already laid the

ds for the shock. Men.

portions of the new edifice to be

uins of the demolished fabric, and canopy over the whole world. And now be worked, and the wondrous

utionizing principle be tested. The

ren, assembled for Sabbath wor

be most suitable subjects for the first Upon them the reformer's volor, and

the wind-mill of romance, they afforded

sh the during and the martyrdom. And statached to the day, the place, and ent, would naturally make the intrusion

to the assembly, and so give the re-

ied, to prepare for graver action. Here congregation is surprised by the intru-

The onset commences. First, of New-Hampshire, some skir-

er, insisting on his right to fill the

nd are compelled to eject him neeting in the city of Boston suf-

pavenience, and call in the police,

ne offers of services in meetings

pect it.

supposed lunatic to prison. Next appletess of the school, for her repeat-

on for them, is brought before the

plaint of lunacy. To convince his

for her defence she reads into the pa-the court, chapter after chapter of ogress,' till 'what was urged, main unde, did but dissuade the more,' and

sent to the hospital for the insane.

law, awoke no indignation, and was

the field. With new energy they work of breaking up Satan's syna-ers of them alighted here and there

declaring their intent to drive reform through the foundations They industriously spend the

ing speeches, and being carried

nce, from every church, as often as the ws. The Sabbath evening is improved

Impathizers, and in counting the lying the capital of previous abuse asured for future operations.

ances for some weeks, but before

es in the country are broken up by new turn is given to the movement. Van of the reforming legion is fur-ther employment, to which these

te but preliminary. Being by some ded in the meshes of the law, he is a court to answer for his offence

ce and dignity of the Common

ce, to defend himself and his course

g as to preach against the laws. But of special pleading, which has little ned judges and honest jurors. And

cherished expectations realized in surrounded, no doubt, by many

prepared to sympathize in all his w. He who, but a few months be

pportunity he embraces with all it furnished a fine chance for a

ng the charity and not the ven-

gence was required of the other

e, did but dissuade the

lunatic, she pleads in her own

of his new principles, might

Though they offered less of

nes have met. The ultra abo

Goods, Milling

ANN mers and frie Goods, Stationed, altered, cle made to order.

SEAMEN. that he has oper

PHEROUS, COMPOUND

ociety, State a

HOUSE. JOHN

LIBERATOR Munroe, Car Hest The

Postmaster may

pulpit for the pulpit's good, had se his ministry in another congrega-



OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, MAY 12, 1843.

it is thought the tide of sympathy must flow in with impetuous currents, and tear away the foundations of all law, and carry adrift these hated courts us for not doing it sconer, they have at least entitled and the safety of our lives and having liberally denounced the safety of the safety of the promote their views, and having liberally denounced us for not doing it sconer, they have at least entitled us to make a continuous at the what their views and tions of all law, and carry adrift these hated courts and prisons, and all this apparatus of slave power. If the law can stand a month after such a shock, it is thought a wonder. But days and nights continue their course as if they knew not what had happened in this great world of reform. No eather quakes occur; no explosions rend the air; no fright-quakes occur; no explosions rend the air; no fright-ful comets glare across the heavens; no crash of falling fabrics sends up its cloud of dust; no gathering of horrified thousands is seen rushing to demolish the citadel of law. A chill of disappointment visits the unhappy man. He inquires what mean these tardy elements of popular wrath and confusion, that they slumber so, after such a one as its, testifying that such a one is an honest man. mean these tardy elements of popular wrath and confusion, that they elumber so, after such a one as I has suffered this indignity? What means the great Liberator himself, that he preserves this ominous ellence? A letter is despatched, chiding the tameness of thist organ, and uttering wonder, that the very lion of the party, at such a crisis, should do its roaring in such gentle whispers. The Liberator confesses and amends. The trumpet-call goes forth for the people, the dear people, the mighty people, to rise in the majesty of their wrath, and frown out of existence such shocking judicial proceedings; and vindicate the sacred rights of the one against those of the many. The people obey the call, eloquence rölls from well-nigh blistered to square resolutions, indignation-mad, are let forth, like so many streaming rockets, and give the world to know, at least, what would be done if it could.

Well, what would they if they could? Here is a grave question. Such assemblies called to arraign grave question. Such assemblies called to arraign snatch some personal advantage from the ruin which a grave question. Such assemblies called to arraign judicial proceedings, are an anomaly, a rebellious element in a community governed by laws. They compare their present attitude with their past promy be puerile and ridiculous in themselves; but they have broached a principle, which is destructive of all order. And for that reason, the subject deserves to be treated gravely. And it will be asked—Where is the harm in the people meeting and discussing public affairs? Where is the difference treets of different sects, and that now they openly appears to the processing such that can be a small short for the processing such that can be a small short for the processing such that can be a small short for the processing such that can be a small short for the processing such that can be a small short for the processing such that can be a small short for the processing such that can be a small short for the processing such as the process discussing public affairs? Where is the difference between meetings of this nature, reviewing decisions of courts, and common political caucusses? The two are as distant as the poles. They who place all law and its administration in one category of abominations, will of course see no difference; but they who wish to see the laws preserved, may know that they cannot be, if such an element comes successfully into operaton against them. As law clare a purpose to abolish with it. Yea, when we reflies on public sentiment for its execution, even a division of public sentiment against it tends to frus- cealed under most solemn protestations, what else division of public sentiment against it tends to frus-trate its execution. And measures taken to intime idate courts and juries, by the thunders of popular indignation, are just the opposites of those legal sions? Who can tell but that the profession of non-

> From the Congregational Journal. Church Action on Slavery.

modes of choosing and influencing the law-makers, which are pursued in common political assemblies. Who can tell that these captains in the strife of In the latter case, we have the will of the people, uttered, it may be, with Babel-like discord yet, and become captains of hundreds, and captains of

reference, it may be, "I had a made a manufacture and captains of interest and captains of interest to works of into a voice, clear and commanding, as the music of blood. In that case, there would be no greater der-

the spheres. Agitating and searching as this pro- eliction of principle and profession than there has

cess might be, it is all in harmony with the design of government, and contributes to its stability and force. In the other case, it is the force of fac-

jointed commonwealth propose to apply? Would they, if they could march a band of lawless despe-

your principles, and liberty to act, and I know what you ought to do with the weapons God has put into your hands.' When we hear such inflammatory

nissiles sent into such magazines of explosive ele-nents, we will try to attribute it all to an inadver-

and the oil of consolation, to smooth down ever

wave and ripple of lawless feeling. And so we ask again—what would they if they could? Would they

frighten the court to undo their own work; and issue

a virtual confession, that they dare not stand by their own mandate? However much they might de-

sire that result, they cannot be so sanguine as to ex-

lowering and ominous shade upon the hall of legis-

What, then, will they have? Why do they in-

taken an attitude of hatred to the law-for

'None can feel the halter draw, With good opinion of the law.'

nd that, engendered by glowing descriptions of the uffering of a criminal, as of an injured man, while his

1-deserts are kept out of view, is the best instru-

ment of producing hatred to wholesome laws. No audable and lawful tendency of such proceedings

can be alleged. And the fact that they are conducted by those who have proclaimed a determination to work an abolition, which consists in dissolving

ct it. Would they then raise around the court use and prison a storm which shall cast back its

on against law, demanding that the law be put own. The one assembly seeks to correct the misdown. The one assembly seeks to correct the mistakes of legislation by lawful means; and the other strikes a blow at your courts, in order to palsy the arm of the law—it knocks at the doors of your temples of justice, demanding that the presiding divinity be dethroned. Let none, then, confound popular assemblies, acting against law and its ministers, with assemblies, either appointing or influencing legislators. The truth is, many have formed a habit of making the popular assembly the ultimate arbiter of all disputes, remedy of all evils, and substitute for all courts.

The question then returns, what mean these popular of the propose the following questions, which I hope you or some of your correspondents will have the goodness to

for all courts.

The question then returns, what mean these popular assemblies, arraigning the proceedings of our courts? Listen awhile to their speeches and resolves. The sufferings of their incarcerated brother are eloquently set forth, enforced by the presence and exhibition of his weeping wife and children, to provoke public sympathy. It needs to be seen, that not only has the poor injured man been arrested in his course of usefulness in Sabbath congregations, but that he also has a wife and children to share in his martydom. This must be pleaded, as a material element of justice in the case. Now comes a mighty labor-

dom. This must be pleaded, as a material element of justice in the case. Now comes a mighty labor-State Associations of ministers with the General Asing, by every expedient of mental friction, to accu-sembly of the Presbyterian church, or with particumulate a tremendous discharge of artificial light-ning, to be set in some direction. And whither? What remedial violence do these doctors of a dis-ing it proper for individual churches to cut off fellowship in the manner above mentioned?

It is very desirable that there should be uniformiradees up to the prison doors, and by such a gospel ty of action in our churches upon this subject. There proclaim deliverance to the captive, and the opening are those who wish to bear public and decided tesof the prison to him that is bound? Nay, their solutions against slavery, but who think it at least of the prison to him that is bound? Nay, their solemn protestations of a horror of mobs forbid it. And when, to point a moral and adorn a tale, their orators, after winding the passions up in a discourse of the wrongs heaped upon their companion in the proper in the p when, to point a moral and adorn a tale, their ora-tors, after winding the passions up in a discourse of the wrongs heaped upon their companion in

NATHANIEL BRUCE. Mount Vernon, April 11, 1843.

prison, and having seemed to show that the prison ought to be levelled, are heard to say—'Now I am a non-resistant, but I know what I should do if I had The subject to which our correspondent invites attention is obviously of high importance; and we trust that some of our friends of the clearest heads and wisest counsels, after giving their best thoughts to the inquiries proposed, will favor not only the autence of impassioned eloquence, and hope against hope, that it comes from a heart full of love and non-resistance, anxious as with the whisper of a zephyr, and the oil of consulation to smooth down them take time to be clear, convincing, and short. It is obvious, however, that it is in vain to expect satisfying the anti-church, anti-ministry, and anti-government anti-slavery school by any acts or resoutions, however strong and repeated: this class of men are as much at war with this kind of out-spoken anti-slavery, as with entire silence .- ED.

ANTI-SLAVERY RESOLVES. At a meeting of the Second Universalist Society Lynn, held Saturday evening, April 8th, 1843, the lation, and frighten its occupants to repeal the law under which their companion suffers, and thus open all congregations to the benevolent intrusions of following resolutions on the subject of slavery were

I. Resolved. That we, as Christians, and as men ners, and also to the violent visits of ruder these reformers, and also to the violent visits of ruder fellows of a baser sort? Nay, this cannot be it. They would care not a farthing for the privilege of disturbing public worship, if there were no law to break. Nay, it is a cardinal principle of their own theory, that the law makes all the transgression, and is the prime occasion of violence; and so far as they, and this single item are concerned, the principle is correct. Remove the law which interdicts in the same time acknowledge the slaveholders with the slave, our brethren, and entitled to our sympathy and good will—and therefore,

2. Resolved, That we, as Christians, and as men, ignally disapprove of the institution of slavery in this or any other land, and while we wish to do all in our power for the liberation of the slave, we at the same time acknowledge the slaveholders with the slave, our brethren, and entitled to our sympathy and good will—and therefore,

2. Resolved, That we, as Christians, and as men, ignally disapprove of the institution of slavery in this or any other land, and while we wish to do all in our power for the liberation of the slave, we at the slave, our brethren, and entitled to our sympathy and good will—and therefore,

2. Resolved, That we, as Christians, and as men, ignally disapprove of the institution of slavery in this or any other land, and while we wish to do all in our power for the liberation of the slave, and the slave had a slave holder our power for the liberation of the slave, our power for the liberation of the slave, our power for the liberation of the slave, our power for the liberation o

ple is correct. Remove the law which interdicts their violent intrusion, and they would hardly thank you for the privilege of disturbing your Sabbaths.

What, then, will they have? When the privilege of the pri

and let the oppressed go free—and
3. Resolved, That we believe love to the princivite 'the people' to enter into the sympathies of a convicted criminal, and make common cause with him? Plainly because that, in so far as the people become one in feeling with this man, they have ples which will eventually liberate all slaves, moral, mental and physical; and that, therefore, we will endeavor at all times to manifest both to slaveholders and to slaves that spirit which alone will consti-tute us disciples of Christ, and cause the slaveholder to realize that we are all brethren, and that therefore slavery should be abolished.

Voted, That copies of the resolutions on slavery A whirlwind of passion, that blinds the judgment,

be sent to the editors of the Christian Freeman, and Trumpet and Magazine, with a request to publish the same in their respective journals.

NATHL HOLDER, Chairman. E. W. MUDGE, Clerk.

Fair Hit.-Mr. Giddings, in a business speech in favor of an appropriation for the harbor of Cleve-

all compacts and organizations of society, shows that not the abrogation of one particular law, but the destruction of all law, is the real object. Who, then, does not see in these proceedings, ridiculous as they are, a principle which is the very germ of anarchy?

Of the ultimate purpose of these disorganizers, we will positively affirm nothing, any further than it is indicated by their public acts. But they should be the last to shrink from a public seruity of their intents. Having so earnestly called upon us to surrender the protection of law, the advantages of civilization—yea, our religion, our Sabbaths, but

SELECTIONS.

Pro-Slavery Position of the Northern Church. Trade of the United States of North America.' Published in London in 1841. Probably from the pen of Theodore D. Weld.

From the fact that slavery, as a permanent institrion does not exist in the northern or free States, a stranger might suppose the *church* in these States to be clear of the guilt of slaveholding. Facts, however, establish a very different conclusion, and demonstrate that the northern church is but little demonstrate that the northern church is but little less, if indeed not more, implicated than the southers church. The relations of the North to the South devolve special and weighty responsibilities upon the church in the free States touching the question of slavery. From the nature of the case, the northern church must exert a mighty influence either for the removal or the continuonce of slavery in the South. Its influence over the South in all matters of a moral and religious nature is acknowledged to be great. From the bosom of the northern church the South receives a majority of its most influential ministers. rom the obsort of the northern church the South receives a majority of its most influential ministers, editors of religious papers, and teachers from the theological professor and college president, to the village schoolmaster and family tutor. From the North, too, the South receives many, perhaps most, of its religious periodicals, from the Quarterly Theological Parison to the world, what is also by for the logical Review to the weekly sheet; also by far the greater proportion of its religious books and pam-philets. It may be asserted that the religious press of the North has an almost absolute sway over the South. Moreover, sentiments of the northern church on slavery uttered in the pulpit, or expressed by econ slavery directed in the pulpit, or expressed by ec-clesiastical bodies, carry with them very great weight. If the various denominations of the North would bear a decided and unanimous testimony against slavery as as in, to be immediately renounced, it could not long exist at the South, at least among professing Christians. It would then require no nighty and expensive machinery of agencies and presses, devoted especially to the agitation of the slavery question. Its doom would be pronounced by the northern church. But it may be asked, is not the church in the free

States unanimous against slavery? Do they not regard it as a sin of no ordinary magnitude? Do they not believe that it should be immediately abolished? Do they not proclaim these sentiments from the control of the co the pulpit, from the press, and from the ecclesiasti

I meeting?
We reply by stating a few facts.

First, with regard to ecclesiastical action. One of the General Assemblies of the Presbyterian courch, at their last annual meeting, refused to enchurch, at their last annual meeting, refused to en-tertain the subject of slavery at all; the other re-fused to act upon it in any other way than by refer-ring to the lower judicatories, for such disposal as they might think best.

The General Conference of the Methodist Epis-copal church, at its last meeting, refused to sanction or renew its usual testimony against slavery, but passed sandry resolutions bitterly denouncing 'mod-ern abolitionism.'

ern abolitionism.

These bodies represent both the northern and southern sections of their respective churches, a large majority of which are in the North. Let us large majority of which are in the North. Let us see what the exclusively northern judicatories of these and other denominations have done. Of the Presbyteries to whom the disposal of the oubject was committed by one of the General Assemblies (the New School) a majority, we believe, have maintained eather silence. A number of them, situated in sections of the country where anti-slavery societies have been operating most successfully, have spoken out strongly for the slave. It is only within a few years that these, or any of the religious bodies of the North, with very few exceptions, have taken up their testimony against slavery. Some of the northern Conferences (of the Methodist Episcopal church) have prohibited their travelling ministry from medhave prohibited their travelling ministry from med-dling with the subject of slavery, and have refused to license candidates for the ministry, who are known to be abolitionists, and who would not pledge them-selves to entire silence on the subject of slavery. There is not a single Conference, with the exception of two in New-England, which has decidedly con-

demned slavery as sin.

The Baptist church at the North has not been so ively recreant to the cause of the slave; but still the great body of that denomination have thrown their influence on the side of the oppressor. So have the Episcopal clergy, with scarcely ception, even up to the present hour; and few distinguished exceptions, the same may be said

of the laity of that church.

The great body of the Congregational clergy of New-England, divided into those call Orthodox, and the Unitarians, were for some years after the com-mencement of the auti-slavery effort in this country, among its most strenuous opposers. None, perhaps, were more zealous in advancing the objects of the Colonization Society. None have contributed more powerfully to crush the free people of color by sanc-tioning and strengthening the unchristian prejudice against them. Though large numbers of the Congregational clergy have within the last five years joined the abolitionists; yet even now the majority of them exert an influence, which countenances the slaveholder and crushes the slave, and free people of color. This is pre-eminently true of those who are settled in cities and large towns.

The fact that the pulpit in the free States is very extensively closed against the advocate of the slave. plainly indicates the position of the main body of the of all denominations. A few years ago the anti-slavery cause was more unpopular than it now is, there was probably not one pulpit in a hun-dred throughout the free States which was not barred against it, and it was obliged to resort to court houses, town-houses, school-houses, bar-rooms, pri vate houses, and often to the open air. Now th cause has won its way into a large number of churches which were formerly inaccessible; but at the present moment, the great majority of pulpits in the free States are closed against the advocacy of human rights. The ministers who occupy them will not for the most part even read a notice of an antinot for the most part even read a notice of an anti-slavery meeting. Still they disclaim all friendship for slavery. But do they manifest their sincerity by preaching on the subject themselves? Not they. Slavery is a topic which they studionsly avoid. True, they endeavor to justify their silence by al-leging that it is a matter which does not concern them, but belongs exclusively to the South. Still. them, but belongs exclusively to the South. Still the fact remains that they observe a studied silence respecting the iniquities and enormities of American oppression. If they break silence, as they some times do, it is too often to speak in extenuation of the guilt of slaveholders, or to denounce the fanaticism of the abolitionists. Large numbers of minis-ters in the free States add to the sin of neglecting slavery in their ministrations, the grosser guilt of excluding it from their public prayers. Amid the nu-merous subjects of prayer gathered from the ends of the earth, and from the islands of the sea,—subjects never forgotten in the great congregation, the poor slave finds no place, though he hes bleeding under the droppings of the sanctuary.

But while multitudes of the northern clergy ex-

clude the anti-slavery minister from their pulpits, and close their own lips in the cause of the dumb, brutal overseer, he is invited cordially to the com-munion table. While ecclesiastical chivalry is doing

signed in an obscure corner, or in the gallery,-a seat odious not only from its position in the house, but principally from its being a negro seat, out of which the colored, man, however worthy or pious, is From a work on Slavery and the Internal Slave not allowed to sit. In the very communion itself, which should be a seen of unrestricted christian ished in London in 1841. Probably from the pen of union and equality, the colored brother is mortified and insulted by being repeatedly passed by in the dispensing of the elements, until all the whites are served; while, perhaps, the slaveholding brother from the South, is honored with the first presenta-

These are some of the ways in which the northern clergy and churches are implicated in the guilt of slaveholding, and a fearful amount of guilt have they

ccumulated

accumulated.

We next come to speak of the position and influence of the northern religious press.

We have already alluded to its extensive circulation in the slaveholding States. Were its attitude a manly and upright one, it would soon subvert the foundations of slavery. While with some editors the policy is entire silence on the subject, others maintain a formula have entire the additional contents. maintain a perpetual war against the abolitionists. There are religious papers which are incessantly opposing the doctrine of immediate emancipation, as wild, visionary, dangerous, and impracticable. If they speak of slavery at all, it is to cavil about the doctrine of its being in all cases sin, and to expose their want of sympathy for the slave by speculating about imaginary cases in which they suppose slaveholding would not be sin. Meanwhile they are sym-phonious in the praises of the Colonization Society —an institution whose partialities for the oppressor, whose indifference for the fate of the slave, and exterminating hatred of the free people of color, have been a thousand times exposed. While they are trumpeting the honors of this negro-hating Society, they are dumb respecting the glorious events which have transpired in the West Indies. For aught the mass of the northern religious papers have said about it, their readers would scarcely have learned the fact of the emancipation of 800,000 slaves in the British colonies, and would be in utter ignorance of the happy and triumphant issue of that great experiment. Such has been the course of the weekly press. whose indifference for the fate of the slave, and ex-In unison with these, the grave Quarterly pu tions established at the seats of theological learning, and conducted by theological professors, have been lending their influence to vindicate slavery from the Bible. The writers and publishers of religious books at the North have likewise contracted the deadful guilt of being silent upon the abominations of slavery. The guilt of silence is after all the most general and the most shameful guilt of northern Ch

We have not yet completed the humiliating exposure of the northern church, which faithfulness to the slave demands of us. Professors of religion have the slave demands of us. Professors of religion have borne no small part in the pro-slavery mobs which have disgraced the free States for the last seven years. They have been known to be active in instigating them, and they have been concerned in carrying them out; and after mobs have spent their fury upon abolitionists, men of grave church titles have been known to give their sanction to the deed:

— 'Good enough for the fanatics,' 'Just what the rascals deserve,' 'The only way to deal with incendiaries,' and such like endorsements of mob violence. diaries, and such like endorsements of mob violence, have fallen from the lips of many a minister, dea-con, elder, and class-leader in the free States.

respecting slavery. It betrays a hardness of heart

towards their poor brethren in bonds, a blindness to the sin of slavery, and a recreancy to their responsi-

bilities in the matter, which are truly deplorable. It

betrays still more, a most humiliating fear of incur-ring southern displeasure and losing southern pat-

Again, large numbers of northern church members, and not a few northern clergymen, are actually owners of slaves in the South.

To those ignorant of the numerous relations which ubsist between northern and southern Christians, the representations we have given above might appear incredible. What inducement, such persons niight ask, can the northern churches have to thus favor the system of slavery? It is far removed from them, they are not corrupted by daily contact with oppression, they are constantly witnessing the benign results of a system of free labor, they see the superiority of freedom in the incomparably greater prosperity of the free States, everything around them condemns slavery; and we might conclude that if the whole population of the free States were not ab-olitionists, at least the whole northern church would be. But there are very many circumstances which connect the northern church with the South, and

give the former an interest in the continuance of lavery, scarcely inferior to that of the southern

First, there are numerous ecclesiastical relations etween the North and the South.

Each of the large denominations have an extensive branch in the South. These southern branches are very influential, and when they threaten to secede from their brethren in the free States in case they meddle with slavery, the northern churches are strongly tempted to silence, for the sake of peace, union, and denominational power.

Again, most of the active benevolent operations of

orthern church derive a part of their patronage from the South.

Such is the case with Boards for Foreign and Domestic Missions, the Bible, Tract, and Education societies. Here is another strong inducement to the northern churches to propitiate the favor of the South by silence upon slavery.

Again, church members at the North are connect-

ed with the South to an unlimited extent by mar-

Northern ministers and theological professors have sons and daughters married at the South, and owning large slave properties. So with elders, deacons, class-leaders, and private members generally. There is scarcely a family in the free States which has not some relative residing at the South, usually married. Many a son, too, of northern religious parents is to be found on southern plantations, flourishing the whip of the overseer. This extensive family connexion with the South has a tendency to make northern professing Christians very loath to speak aught against southern 'institutions.'

ess relations between the North and the South.

Again, there is an almost infinite variety of busi-Almost every trade and handicraft pursued at the North, has its market at the South. Thus members of churches, equally with other classes of persons in the free States, are connected in business with the South, and are of course interested in preserving the amicable relations between the two sections of the Union, and strongly tempted to refrain from eve-rything that will offend slaveholders. They are too far-sighted not to discover that any movement at the North against slavery, must materially affect business intercourse with the South; and hence they are constantly plied with motives urging them to be silent on the subject of slavery, and not only to be silent themselves, but endeavor to keep all others

Besides business and other connexions already mentioned, the friendly relations and social inter-course which are constantly maintained between the citizens of the free and the slave States are as largely participated in by the religious as by any other

Thousands of Christian families at the North enand close their own lips in the cause of the dumb, they welcome the slaveholding preacher from the South. To bar him from their pulpits, though his hands have clutched the bloody whip, would be a breach of christian courtesy. If the southern layers at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the winter. The strongest of christian courtesy. If the southern layers at the South during the winter and you wistors at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the summer, many of whom are themselves entertained in turn as visitors at the South during the winter. The strong-est social attachments not unfrequently exist between northern and southern families, who are in no wise related. And surely this sort of intercourse between the inhabitants of such visitors at the South during the winter. The strong-est social attachments not unfrequently exist between northern and southern families, who are in no wise related. And surely this sort of intercourse between the inhabitants of such visitors. portions of our common country, is, when contemplated as an illustration of human friendship, a de munion table. While ecclesiasucal chivalry is doing all these honors to the slaveholding minister and layman, it is making a still more shocking display of called to view it is certainly more painful than its pro-slavery sympathy in its treatment of the colored members of the church. To them a seat is asAGENTS:

MAINE. - A. Soule, Rath. . New-Hampshire. - N. P. Rogers, Concord; - Wil-m Wilbur, Dover; - Leonard Chase, Milford. VERWORT .-- John Bement, Woodstock ;-- Rowland C. Robinson, North Ferrisburg.

T. Robinson, North Ferrisburg.

Massachusetts.—Moses Emery, West/Newbury;—C. Whipple, Newburyport;—Luther Boutell, Grotch; W. S. Wilder, Fitchburg;—J. T. Everett, Princeton; J. Church, Springfield;—John Levy, Lowell;—Josiah V. Manshall, Dorchester and vicinity;—Richard C. French, Fall River; Isaac Austin, Nantucket;—Elias Richards, Weymouth;—B. P. Rice, Worcester;—Wm. C. Stone, Watertown;—A. Benrse, Centreville;—Israel Perkins, Lynn;—B. Freeman, Brewster; Joseph Brown, Andover;—Joseph L. Noyes, Georgetown:—John Clement, Townsend; George W. Benson, Northampton; Alvan Ward, Ashburzham. son, Northampton ; Alvan Ward, Ashburnham.

RHODE-ISLAND .- Wm. Adams, Pantucket ;- Geo [For a continuation of this list, see the last page last column.]

J. BROWN YERRINTON, Printer.

WHOLE NO. 644.

even when not wholly blinded the entanglements of even when not wholly blinded the entanglements of social etiquette have restrained them from speaking out in the language of faithful rebuke. They feel that this would be a sort of breach of faith to their southern friends, a betrayal of confidence reposed in them, and an ungrateful requital of the hospitalities which have been showered upon them. Unworthy as such feelings are, they are entertained, and have no small influence in closing the mouths if not the minds of professing Christians in the free States against the claims of the slaves. Strange indeed that Christians should not have learned that first lesson of the religion of Christ, that duly is not crethat Christians should not have learned that first lesson of the religion of Christ, that duly is not created by smiles nor annihilated by frowns: But multitudes at the North, who freely admit the theory of that lesson, refuse to reduce it to practice in the case under consideration. They have found it no easy task to espouse the cause of the slave when that act severs for ever the ties which bind them to the slaveholder. Those who are not in the habit of making every other consideration bow before duty, are not the unen to resist so familiable a temptation. Lastly, northern ministers have a strong interest in the slave States. Not a few of them are natives of the slave States, some of whom still hold slaves, oth-

the slave States, some of whom still hold slaves, others have married wives with slave dowers, others contemplate a sojourn there. A variety of causes may bring about such an event. Their health may fail, and render a visit or removal to the South indispensable, or they may receive a tempting call, or from some other cause they may one day become residents of the South. It behoves them, therefore, to stand either uncommitted on the question of slavery, or committed on the wrong side.

From these observations, it is evident that there are numerous temptations operating upon professing.

rom these observations, it is evident that there are numerous temptations operating upon professing Christians at the North to become implicated in the guilt of slaveholding. That they should be so often found apologizing for the slaveholder, welcoming him to the communion, and inviting him to the pulpit, while they close it against him who would plead for the alease are here expected for upon the reliance. for the slave, can be accounted for upon the plainest principles of human nature.

> From the Providence Gospel Messenger. The South --- Once More.

In the last number of the 'Messenger of Glad Tidings' we find the following article, which was called forth by our notice of the Universalism in Charleston, S.C. The article is a most miserable attempt to show indirectly, that slavery and Universalism are perfectly consistent with each other—that they can both exist and flourish together on the same soil. Br. McMorris says that we are 'entirely mistaken' in assigning the reason why Universalism has not gained more ground. Let the reader observe how philosophically and satisfactorily he accounts for the low condition of Universalism in Charleston and the southern States.

for the low condition of Universatism in Charleston and the southern States.

'D. B. Harris, one of the editors of the Gospel Messenger, is entirely mistaken in regard to the circumstance which he assigns as the reason why Universalism has not gained more ground in Charleston, S. C. Never was the cause in a more flourishing condition in any city for the time it had been promulgated, than it was in Charleston under the ministration of Theophilus Fisk; and had fliat gentleman continued to have preached the gospel, and 'nothing else,' it would, no doubt, still have flourished, but intermeddling with other things, the consequence proved most disastrous to the cause, and experience has shown that once down, it is always doubtly difficult to rise again. Thus the event in that place affords the testimony to the fact of our being correct, when we assert that men who pretend to preach the gospel should attend to this great work, and nothing else. They should by no means dabble in other things. Christ declared thethis kingdom was not of this world, and hence we conclude that the duty of the herald of the gospel is to turn men from darkness to the marvellous light of the gospel—taking especial care not to interfere in politics or anything of the kind.

The true reason, and the only one which can be maintained, why Universalism has not spread more generally preached. How can the people understand or appreciate the doctrine without it is proclaimed to them? As Paul says—'How can they hear without a preacher?' The propole of the South are generous and whole-souled, and were the gospel preached.

out a preacher?' The people of the South are gener-ous and whole-souled, and were the gospel preached to them in its simplicity, pure and unadulterated, in all its richness and fulness, they would receive it and

In reply to the above specimen of pro-slave equiv-ocation and evasion, (for bro. McMorris does not republish our article, nor name the circumstances to which he alludes,) we say, that he either tells a most palpable untruth, or he is most censurably ignorant of the history of Universalism in Charleston when he says that 'never was the cavise (of Universalism) in a more flourishing condition in any city for the time it had been promulgated, than it was in Charleston under the ministration of Theophilus Fisk.' Now what are the facts? Bro. Fisk went to Charleston in 1837. Universalism had then been preached in that city seven or eight years; and how flourishing it was under his ministration, may be learned from the fact that his congregation amounted to the enormous number of two hundred and fifty. Where is there a city in the North, in which Universalism has been preached seven, aye, or one year, which presents so deplorable an aspect as Charleston, S. C.? We challenge bro. McMorris to find another such melancholy case in the whole history of Universalism, as that of the Charleston society, unless it be at Montgomery, Ma-con, or some other city or town in the slaveholding States. Bro. McMorris is entirely mistaken' in the above assertion.

But there was something peculiar in regard to bro. Fisk's ministration in Charleston, which decounts for the momentary prosperity, if we may call it such, which attended the cause while he was pastor such, which attended the cause while he was pastor of the society. He succeeded in filling the meeting-house (which, by the way, was nothing more than a decent kind of shed, capable of holding, according to bro. Williamson, two hundred and fifty people,) by preaching something else besides the gospel. He publicly and violently opposed emancipation, and unreservedly advocated the systematic plunder and oppression of the colored race. He succeeded admirably for a while, in blinding the eyes of the people of Charleston to the fact, that Universalism is anti-slavery in its principles and results. While is anti-slavery in its principles and results. While the people believed in the gross absurdity that Universalism is pro-slavery, things went on flourishingly—two hundred and fifty slaveholders and their apologists attended on the Sabbath ministrations apologists attended on the Sabbath ministrations of bro. Fisk. But to his shame be it said, his sophistry was detected, and his hypocrisy exposed by the believers in an opposite system of theology. The Charleston Observer, a partialist journal, sounded the tocsin of alarm. A writer for that paper announced the fearful fact that Universalism was antislavery in its principles and tendency, and that it was theorems adaptered to the peculiar interests. was, therefore, as dangerous to the peculiar interests of the South to preach it there, as it would be to preach abolitionism. And the writer concluded that he had as lief a minister would preach emancipation to his slaves, as the doctrine of Universal-ism. This article produced quite a sensation, and something of a reaction upon the cause of Univer-salism in Charleston. From that hour, Universalsalism in Charleston. From that hour, Universalism began to be regarded as it had been regarded before bro. Fisk misrepresented it, as a system of religion at open war with the cherished 'patriarchal institution.' The eyes of the Southerners were partially opened, notwithstanding bro. Fisk's gigan-tic efforts to throw off from Universalism the high onor and glory which a partialist writer had

wittingly, conferred upon it. And they saw, that if Universalism went up, slavery must go down.

We deny that it was the simple fact of bro. Fisk's 'intermeddling with other things,' (which means lecturing against banks and banking,) which proved disastrous to the cause of Universalism in Charleston. Had he not opened his lips on these subjects, Universalism would be just where we find it. Bro. Fisk fought manfully for 'South Carolina's dearest

E LIBERATOR:

XIII.--NO.10

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UGE OF OPPRESSION.

The Ultra Abolitionists.

Civil Law. By Parsons Cooke. party) a class of apostles, who felt ally called of God, to disturb and blies for religious worship. The to be, to present to a christian pub-You shall relinquish your sabbath by abandoning your places of es secular and ing them for purposes secular and preachers forced upon you, or by endance; or you shall put in force which defend your rights, and thus ce for agitation, which the indiction Now, this is precisely the nt, when they come on meeting. They virtually cesse these exercises, or you shall law to put us down. In both cases, power of individuals arrays itself th cases, there is a combination als, to execute individual blic law. For, usually, the mence the harangue and disempany with sympathizers, whose who stand ready to abet him when Now, these things have been systematically, in several and, and with such evidences of nd open approbation, of the nomity, as such, that they are all for them. Attacks have been made ad peace of several religious con-

VOLUME Lloyd Garrison ne has commenced the interrup-ollowed, till such confusion ensued thether their neighbor will it or will enter any house, or hotel, and

MER-STREET, BOS nother's brow, without compensation the other only makes another's brow occupy churches without consent; filt and sustained by others' means, elements of injustice, it involves the may by violence the use of another's HOUSE

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ghts' while he was there, and it is the rankest ingratitude to make him the scape-goat for other peo-ple's sins. Besides, it is a poor compliment to the Universalists of Charleston to contend that one of their ministers ruined the cause in their city in the course of a few months, by lecturing on banks and banking. Truly, they must have felt an absorbing

banking. Truly, they must have left at according interest in the subject to have abondoned it merely for the reason of his 'dabbling in other things.'

So much for Charleston to particular; and now one word for the South in general. Bro. McMorris says, that 'the true reason and the only one which can be maintained why Universalism has not spread a control of the control of the south is breame it is. more generally throughout the South, is because it is not more generally preached. But what is the frue reason why it is not more generally prenched? Why do not Universalist preachers go down in multitudes among the 'generous and whole-souled' people of the South, and proclaim the gospel of glad tidings? The true reason is, 'the generous and whole-souled' people of the South will not hear them, unless, recreint to the principles of christian morality, and destitute of sympathy for their suffering colored brethren, they take sides with the oppressor and help him forge s and rivet manacles for the limbs of his human cattle. Partialist clergymen may do this; but the Universalist ministers who would so degrade their divine doctrines, are scarce and rarely to be found. divine doctrines, are scales no compromise with slavery. It will war against it wherever it may be found, until there is not a vestige of it left. If the found, until there is not a vestige of it left. If the South would have Universalist ministers, let them abolish their detestable institution, or else abrogate their intolerable laws and cease their sanguinary practices against the freedom of speech; and then, but not till then, will the doctrine be preached, and the cause prosper among them. Bro. McMorris, we made no mistake.

From the National Anti-Slavery Standard. Farewell.

Two years ago, I took charge of the Standard, with the declaration that I would work according to my conscience and ability; promising nothing but diligence and fidelity; refusing the shadow of a fetter on my free expression of opinion, from any man or body of men; and equally careful to respect the freedom of others, whether as individuals or as societies.

I have kept my word. In departing forever from the editorship, I have a peaceful consciousness of undeviating rectitude of intention. I have doubtless made mistakes; but none of them have originated made mistakes; but none of them have originated in personal or partisan feeling. If I have seemed proud and lofty in my undeviating course, it was because I felt the necessity of relying upon myself, and never looking outward for stimulos or guidance. Many complained because I talmly stated my reasons for betieving that a distinct political party would do impressurable injury to the anti-slaver. would do immeasurable injury to the anti-slavery cause; while others were impatient because I spoke of the 'Liberty party' with so much smoothness and courtesy; assuring me that it was 'absolutely ne-cessary to show up its intrigues, duplicity and mean-ness.' Several complained that I stood so carefully aloof from 'new organization;' while others urged that I was doing incalculable mischief to the cause by not attacking new organization; and declared that I made the true-hearted blush for the timeserving character of the Standard. Some com-plained that the slaveholder was treated too harshplained that the stavendher was detected to the stavendhers, that my reproofs of sin were 'mere child's play.' Quakers wrote, not altogether 'in the quiet, calling me to account for 'harsh and wholesale abuse of the Society of Friends;' while others declared that the Standard was 'a sectarian, Quaker paper.' Divers correspondents have blamed me for not attacking church and clergy; while others have mourned over the disrespectful manner in which their ministers, or their denominations have been treated. Whige have written angrily about arti-cles on Henry Clay and Daniel Webster; while Democrats have complained of my unwillingness to see any good in their party, or their candidates.— Some were aggrieved by what they deemed extravagant panegyric of Doctor Channing; while others complained of the coldness with which he was mentioned. Some were troubled because they could not find out what were my theological opinions; while others thought my religious bias was shown too plainly. Local plans and individual theories, altogether discordant with each other, demanded prominence in the columns of the Standard, and deemed the treatment unfair, because their claims

I am not aware that any of these whirling eddies have, at any time, made me swerve one hair's breadth from the course I had marked out for myself. This was not because I had marked out for myself. I his was not because I thought myself so much wiser than others; but because I knew, by experience, that he who turns from the light of his own judgment, and the convictions of his own conscience, has neither rudder or pilot in the storm. I dared not venture to substitute even a more enlightened conscience for my own. Moreover, in most of the work pointed out to me by others, I thought I saw the narrow and proscribing spirit of sect and party; that spirit which, as Carlyle says, 'would bring the sun down out of heaven, and convert it into their

have repeatedly said that I did not intend to edit the paper for abolitionists. It seemed to me that the Liberator, the Herald of Freedom, and various 'Liberty party' papers, were sufficient to meet their wants; and that the cause needed a medium of communication with the people. My sim, therelarge proportion of literary and miscellaneous matter was not inserted for personal popularity; had that been my object, I should not have edited an anti-slavery paper at all. I did it, that many might subscribe for the Standard, who w t take an exclusively anti-slavery periodical. The New-York Letters were inserted epon something of the same principle that the famous Timothy Dexter sent a stock of Bibles to the West Indies, with warming-pans, to be used for sugar-ladles and No purchaser was allowed to have a pan.

old buy a Bible also. Thus ha brought some to look candidly at anti-slavery principles, by drawing them with the garland of imagi-nation and taste. It was an honest, open trick, and

I think may be easily pardoned.

Editorial writing is the least task, and the least merit of a newspaper. The Spectator says truly, 'An editor ought to be estimated by the general conduct of his paper; its tone, its temper, its manners, its uniform, consistent course, its principles, its aims, its manliness, its courtesy, its dignity, its propriety. To preserve all these as they should be preserved, is enough to occupy fully the time and attention of any man.' What is not inserted is a better criterion of pure taste and correct judgment, than what is inserted. In the miscellaneous selections I have made. I have had a constant aim to el tons I have made, I have had a constant aim to elevate and enlarge the soul. I have purposely avoided what would have been popular among sects, and parties, and patriets. I have not sought to glorify America, but humanity at large. I have not adapted my columns to Calvinist or Unitarian. Quaker or Catholic, but have preferred to show that Jew, Mahometan and Pagan, have their virtues; leaving the anti-sectarian moral to apply itself. I have admitted no songs in praise of though some of the em stir my spirit like the tones of a trumpet; for I felt that it was a wiser and a holier office to record the conquests of kindness, the irresistible power of forbearance. I have selected no stories which tell of countries where they raise fine wine and fine women, or where they have the handsomest horses and the handsomest wives. I have thrown aside all poetry about 'tempting lips and voluptuous forms;' all jokes about matrimony and women; for I know full well, that from these subtle and unnoticed influences, more than from any other cause, flows the unclean public sentiment which degrades woman, and desecrates the sacred sentiment of love and marriage. I find much peace in review ing what I have not done.

Correspondents may think they have some cause to complain; but I have certainly aimed to be impartial and courteous. I have never rejected any ain; but I have certainly aimed to be imcommunication from partisan or personal motives. In many instances I have had reasons which could not fail to satisfy the correspondent himself; but I could not publicly assign them, without provoking interminable controversy, or wounding individual feeling. As for answering these innumerable documents by private large uments by private letters, any one who had been editor for a month, would know that it was well nigh impossible. I have been frequently accused of rejecting communications because they were deficient in literal accuracy, or cultivated taste; but they who indeed greatly mistook me. so judged, greatly mistook me. I certainly appre-ciate knewledge very highly, believing that it pro-digiously increases the power of usefulness and happiness; but few estimate mere knowledge lower than myself, when compared with honest truthfulness of purpose, or elevation of ness of purpose, or elevation of sentiment. When a communication has seemed to me really to say somewhat, spelling and punctuation always appear-

If I have not copied attacks upon prominent abo-If I have not copied attacks upon prominent about itionists, or taken pains to defend them, neither have I, on any occasion, defended myself. I believe that the work of a true and wise reformer is in a region far above attack and defence; that he rgets himself, and wishes others to forget him, in e principles he advocates; and that whosoever he principles stops to say, 'I hurl back upon the gentleman the imputation he has cast upon me, wastes just so much energy, that might have been better expended for truth and freedom. The soul that would leave its impress on the world, must sail serenely above all these local eddies, which ripple and fret only for the

To those who have found strength, refreshi or consolation, in any thing I have written, I will promise that my pen shall be busy in other departments of usefulness, whenever the Giver of all good

ty, and moral excellence, in the anti-slavery cause, and I am sure that a large portion of it will be brought to the support of the Standard.

Mr. Child and myself will both be absent from the

the cause will take charge of the paper, meanwhile, most monstrous crime that could be committed w

until a new editor is appointed.

To those friends who have urged me to remain at post, which, from the beginning, has been most ksome to me, I return cordial thanks for their kind and encouraging words. To all their arguments, I briefly answer, that the freedom of my own spirit makes it absolutely necessary for me to retire. I am too distinctly and decidedly an individual, to edit the organ of any association. And so I bid ou all an affectionate farewell - I. M. C.

The Cause of Emancipation with 'Friends.' Extract from a Review of an Address issued by the

With regard to the assertion that the cause of With regard to the assertion, that the cause of emancipation has been checked, we may remark, that we can discover no evidence to show that the cause of emancipation was progressing in any degree, in this country, for the last thirty years preceding the formation of the American Anti-Slavery and the formation of the American Anti-Slavery society; the few occasions on which favorable society. symptoms were manifested, being more than counter-balanced by indications of a contrary character. Indeed there is abundant proof, that public senti-ment was more indifferent to the evils of slavery, and less ardent and enthusiastic in favor of universal liberty, than it was about the close of the revolutionary war. Since the formation of the above Society, much labor has been bestowed, with a view of human slavery. (Hear.) But they made no sucl to take from the system of slavery the pillar upon which it rests; that is, a public sentiment favorable ered it in twain, so as to lay it with all its towering branches prostrate in the dust; yet, it is so far weak-ened by the repeated blows it has received, that those who have been reposing in its foliage, have be-come seriously alarmed under the idea that they are in danger of being destroyed in the general catastrophe, which their irrational fears have led them to anticipate; and many of them are anxiously looking around for the best mode of getting themselves relieved from their unpleasant situation.

The doctrine of our friends, that error and vice are not to be exposed, nor efforts used to counteract their influence, while the evil-doers are bent upon adding to their iniquition, and ropolling by violence all endeavers to produce a moral revolution, is operated by the project of the produce and legal means alone. That was per produced by the project of the pro posed by the principles and practice of the reformers, that have from time to time been instrumental in bringing the world to the in bringing the world to that state of improvement which it has attained. Those reformers consthat truth and justice were not likely to los hold on the public mind by agitation and discussion and that a state of apathy and indifference is that which is most favorable to the continuance of error and the growth of vice. In pursuance of this idea all those whose influence has been great, have been active in spreading their views among the people in such plain language that their truth may be per-ceived and felt; and this they have done, whether those they addressed were disposed to hear or to forbear; whether they be pleased or displeased. George Fox did not retire into his closet and hide which he had been formished in relation to the prevailing errors and vices of his day. He did not appear afraid of producing agitation and excitors. pear afraid of producing agitation and excitement; nor was he remarkable for cautioning his hearers against putting their hands to the work of improving the moral condition of the people without a special call from on high. He well knew that at a time, when contumely and reproach, aided by stripes, fet-ters and dungeons, were to be encountered by those who would be faithful to the cells of duty, me erally stood in more need of encouragement to go forward, than of cautions of going too fast. And so it is in relation to the anti-slavery cause at the There are so many circumstances to present time. There are so many circumstances to deter people from owning the abolition cause, that to begin—the more particularly as they did him the honor of electing him three times as their representative in Parliament. He (Mr. O'Connell) hoped proclaim before the public, that they have no connection with us, thus endeavoring to avert from themselves the odium cast upon the name of abolition, by throwing an implied stigma upon those wh

are not ashamed to acknowledge it before men. It is frequently said that abolitionists are produing disunity among Friends; and although this i not explicitly put forward, as an objection to them, there is reason to believe, that it furnished no inconsiderable part of the consideration for publishing the document in question. Suppose it true; it does not follow that they are wrong, unless it be taken for granted that all is right in relation to the cause of human liberty, within the Society of Friends. If there be error or wrong there, it cannot be improper to produce disunity with it. If a large proportion of the members of the said Society have, in common with others, been affected by the contaminating influence of slavery, so as to look upon it with a calm indifference, inconsistent with the profession they make to the world; and under the influence of this feeling, be disposed to discourage all efforts to preserved its vitality. This state of the advocates of liberty, for the influence of that body is great, and so long as it stands opposed to all general efforts to obtain a repeal of the slave laws, it is, in fact, giving the weight of that influence in favor of continuing them. It is, therefore, among the efficient supporters of those laws, and is thus actually engaged in aiding the slaveholder in the commission of his wrong. Many members of the slave laws, and is thus actually engaged in aiding the slaveholder in the same body are well known?

Hon. W overthrow the system, whether those efforts are proactually engaged in aiding the slaveholder in the commission of his wrong. Many members of the same body are well known to political partizans, acting in harmonious connection with, and supporting for office, those who are well known to be disposed on all occasions to sustain, and in personal commercial and business relations with slavery more or less direct; such as holding securities upon slave property; holding stock in corporations, which own or employ slaves; and in various other ways, by which they are made partakers of the gains of oppression.

These things warrant the conclusion, that a considerable portion of the Society or Friends stand in the position of wrong doers; being accessaries the position of wrong doers; being accessaries the greatest said Garrison, the Democratic Party is the greatest said Garrison.

the crime of enslaving their brethren, if it be admitted to be a crime to inflict upon them the greatest ill which man can inflict upon his fellow-man. And yet the yearly meeting, instead of earnest remonstrance on account of these things, has quietly passed them by, and directed its censures to the efforts which are making for the emancipation of the slave. Now we wish to make the members dissatisfied with such a state of things, and it is gratifying the control of the state of things, and it is gratifying the control of the state of things, and it is gratifying the control of the state of things, and it is gratifying the control of the state of the state of things, and it is gratifying the country.—N. Y. Bulletin. l'exceedingly unimportant. As Emerson says, in

his oracular way, 'The man of energy makes his jacket invisible.'

If I have injured the feelings of any, or seemed partial or dictatorial, I beg their forgiveness; for, in honest truth, I have never had any unkind intended in the property of the propert tions, or disingenuous motives. Errors of judgment tons, or disingenuous motives. Errors of judgment could scarcely be avoided, in such a complicated state of things as the auti-slavery cause now presents. I can only say that I followed the best light I had.

If I have not copied attacks upon prominent about the time may not be far distant, when the said Society will enter the field as an active laborer, in the auti-slavery cause. When the Society shall arrive at that state in which it can engage heartly in supat that state, in which it can engage heartily in sur port of the right; there will be a unity in the body worthy of preservation, a unity not easily disturbed because it will be based upon those immutable laws of moral right, which emanate from the fountain of light and life. Nor need any be alarmed for the consequences, if the false peace of those should be disturbed, who, perhaps, unconscious of the true character of their acts, and knowing not what spirit

> Daniel O'Connell and American Slavery. At a recent meeting of the Loyal National Reper Association in Ireland-

they are of, are supporting by their moral and political influence, the greatest system of iniquity which the world has ever exhibited.

Mr. O'Connell said, that having been in the coun ments of usefulness, whenever the other of all good imparts to me any true utterance. We do not bid farewell, therefore, as those who part to meet no more.

I cannot announce who will be my successor, until it is decided, at the annual meeting, which occurs on the 9th of this month. But I would ask it as an especial favor, and as due to the good cause you are striving to sustain, not to give up the paper till you have tried it at least one year under its new guidance. There is a great amount of intellect, ability and moral excellence, in the anti-slavery cause, the said, that having been in the country of Mr. O'Connell said, that having been in the country of Mr. O'Connell said, that having been in the country of Mr. O'Connell said, that having been in the country of Mr. O'Connell said, that having been in the country of Meath on the preceding day, and at a public dinner until near ten o'clock at night, he could not arrive in time at the Association, if he had gone to produce to the Association, but could not produce to the Association, but could not arrive in time at the Association, but could not arrive in time at the Association, but could not arrive in time at the Association, but could not arrive in time at the Association, if he had gone to produce to the Association, but could not arrive in time at the Association, if he had gone to produce to the Association, but could not arrive in time at the Association, if he had gone to produce to the Association, but could not arrive in time at the Association, if he had gone to produce to the Association, but could not arrive in time at the Association, if he had gone to the Association, if he had gone to the Association, and the Association are the o'clock at night to all the Association, if he had gone to the Association, the had gone to the Association, ty, and moral excellence, in the anti-slavery cause, and I am sure that a large portion of it will be brought to the support of the Standard.

Mr. Child and myself will both be absent from the city for three or four weeks, on business of imperious necessity. An able and disinterested friend of the cause will take charge of the paper, meanwhile, committed by the slaveholders, and that was consid ering man not as a human being, but as mere chat tel or personal property. (Hear, hear.) According to his (Mr. O'Connell's) conviction no man should be the property of another, and no man had a greate abhorrence of slavery in every shape and form, and especially in the worst of all forms, domestic slavery, or property in man, than he had. (Cheers.) That was a sentiment he never conceded or mitigated, and Mr. Haughton himself admitted he had seen proofs of that in a short letter he had written to the Pilot, on the subject of the forgery of his name to a letter introducing the name of Mr. Dickens, the celchrated writer, known under the name of Boz. But Bultimore Yearly Meeting of Friends, cautioning his (Mr. O'Connell's) private opinion was one thing their members against uniting with Anti-Slavery and his duty to the Irish public was another. He was not at liberty to sacrifice the interests of the Irish people, and if he were at liberty, he would not do it. He would not feel justified in depriving them every man who came forward to offer that sympa-thy, unaccompanied by crime. (Hear.) If the Amer-icans tendered them their support on the terms that the Irish people should approve of slavery, they would refuse it, and would receive no assistance proposition; they came forward to aid the Repeal uggle by their individual and pecuniary suppor to its continuance; and there are now, many and cheering indications that these labors are producing the desired result. The axe is struck at the root of the pernicious tree, and although it has not yet severed it in twain, so as to lay it with all its towering the pernicious tree, and although it has not yet severed it in twain, so as to lay it with all its towering the dust it with its so far weak. thy they showed them in seeking to obtain self-go thy they showed them in seeking to obtain sen-gov-government by legal and peaceable means. (Hear.) He thought it necessary, even at that late hour, to express those opinions to Mr. Haughton, and let him show any proper occasion when he (Mr. O'C.) as an individual had been called forth to labor against slavery, in every caste and color, that he had not done so, and let Mr. Haughton upbraid him, if he did not strive with all the ardor of his heart, and the power salvation of their country by peaceable and legal means alone. That was per-fectly consistent with their alliance to the throne and their strong determination to preserve for ever unbroken the connexion between the two countries (Loud cries of 'Hear, hear.') Their allegiance to the throne, and their connexion with England were perfectly compatible with the determination that reland should be a nation and legislate for herself. That was their determination, and in that he though they ought to be fortified.

Mr. O'Connell concluded his speech by moving th adoption of a resolution, highly commendatory of Robert Tyler, (son of President Tyler,) for the interest he had manifested in the cause of Irish Repeal.

are making preparations to receive me from one extremity of the United States to the other; and I hold myself ready whenever my leader, in his dom, shall deem the time to be come for my embark-ation, to get on board the steamer to cross the Atlantic. (Cheers.)

Mr. O'Connell had next to announce to the Asso ciation that his eldest son would be able to proceed with Tom Steele to America-(cheers.) as his health was then perfectly re-established. He was informed on that morning that he had arrived at the town which he represented, and where he thought it right therefore, that Ireland would be sufficiently agitate and Repeal Wardens and collectors at full work, s as to enable them to leave their duties, and proceed first to Canada and Nova Scotia, and from thence to the United States, (cheers,) to excite and receive the syrapathy of their fellow-subjects in the two former countries, as well as in America. His son was, of course, like him, (Mr. O'Connell) and Mr. Steele. the decided enemy of slavery, and, of course, ab-horred it most of all in a domestic form. But, going to that country, HE WOULD NOT INTERFERE IS ANY WAY, OR SAY ONE WORD ON THE SUBJECT, WHILE RECEIVING THEIR HOSPITALITY AND KINDNESS (!! (Hear.) Entertaining his own opinions, he would ex press them on suitable occasions in this country, and from a Repeal of the Union, he would not be a cor senting party to have one human being in slavery, gion that, no matter how important the end may be there was no quantity of good that can possibly sanction the slightest evil in its attainment; no good could be obtained at the expense of any evil what-

The Plebeian of March 4th, called for his remove avowing that 'he was the head and front of the aboli-tionists in the United States.' Its mean and vulgar

From the N. Y. Journal of Commerce.

Important Intelligence.

MESSES. EDITORS :- I transmit to you for publi-MESSES. EDITORS:—I transmit to you for publication in your Journal of Commerce, the following interesting communication, just received from London. It is a letter written by a gentleman in that city to M. Isambert, of Paris, Secretary of the city to M. Isambert, of Paris, Secretary of the French Anti-Slavery Society, in reply to questions proposed by him to Mr. Scoble. I would here add, that recent intelligence has been received from London, that the British government have officially informed the Committee of the British and Foreign Anti-Slavery Society that slavery has been entirely abolished at Malacca, Singapore and Penang, including twelve millions of people lately in bondage. Yours respectfully, T.

15th March, 1843, ? 27 New Broad-street, London.

My Dear Friend-I compliance with your request I now forward you a comparative statement of the amount of sugar and coffee received from the British West Indies, including British Guiana, during the years ending the 5th January, 1842 and 1843. Sugar, 1841-2-2,145,500 c.sts.—1842-3-2,473,715 cwts.—Coffee, 1841-2-27,060,992 lbs.—1842-3-20,407,471 lbs., showing an increase in the imports of sugar, from the British West Indies during the last year, of 328,215 cwts, and of coffee, 3,346'479

The intelligence received from the British Colo nies by the last packet in reference to the crops of sugar expected to be reaped and shipped home dur-ing the present year, is of a very gratifying description. The Jamaica Standard, a planters orgai states that 'the crop for exportation will exceed 50,000 hhds., being an increase of 50,000 upon that of the last year, and 20,000 upon that of the year preceding.' The Trinidad Standard, another organ planters, observes that 'it is considered that should the crop season prove as favorable as was anticipated, the Island may ship an increase of 2000 hogsheads, over the quantity of last year.' The British Guiana Royal Gazette says that 'the exports of 1842, as appears by the custom-house returns, exceed those of 1841 by 2012 hogsheads, of sugar, 1715 casks of molasses, and 1,088,450 lbs of coffee; and it predicts 'that the exports of 1842 by 7000 hogsheads of sugar.'

Although no estimate is given of the probable

amount of the crops in other West India Colonies the papers representing the planting interest spea in equally favorable terms; for instance, Barbadoes will reap 'a much larger crop than last year;' St. Kitts anticipates 'an abundant harvest; cent 'givee promise of a good crop;' and the same may be said of Antigua, St. Lucia, Dominica, Nevis and Tobago. How far the late dreadful earthquake in the West Indies may impede the ingathering of the sugar crop in Antigua, St. Kitts and Dominica, we are not able at present to say, but it appears by the accounts which have been received, that ther has been a great destruction of the mills in thes islands, particularly in Antigua. We trust, however er, they will all recover the shock, and that the har vest will be safely gathered in; and should this happily be the case, there can be no doubt that the quantity of sugar exported to Great Britain from her West India Colonies for the year 1843, will ex-ceed that of 4842 by many thousands of tons. You

will thus see, my dear Sir, that, notwithstanding the sinister predictions of the foes of emancipation, we need entertain no fear of a short supply: of sugar. In reference to the abolition of slavery in British India, I have the most cheering news to impart to you. On the 25th of February, a deputation from our Committee had an interview with Lord Fitzgerour Committee had an interview who had a ld, President of the Board of Control, to present a ld, President of the Board of Control, to present a the conversation which took place, his lordship sta ted to the deputation that, six months previously, the government had transmitted its orders on the subect to the Governor General in Council the effect which would be, when embodied in an enactment, the virtual abolition of slavery throughout our vast territories in Hindostan. The last mail contains the draft of the proposed law, which I herewith trans mit to you, viz:

1. It is hereby enacted and declared, that no pub ic officer shall, in execution of any decree or order of court, or for the enforcement of any demand of rent or revenues, sell or cause to be sold any person, or the right to the compulsory labor or services of any person, on the ground that such person is in a of slavery.

And it is horoby declared and enacted, that no

2. And it is horeby declared and enacted, that no rights arising out of an alleged property in the person and services of another as a slave, shall be enforced by any civil or criminal court or magistrate within the territories of the East India Company. 3. And it is hereby declared and enacted, that n

5. And it is hereby declared and enacted, that no person who may have acquired property by his own industry, or the exercise of any art, calling or profession, or by inheritance, assignment, gift or bequest, shall be dispossessed of such property or prevented from their prospection there. vented from taking possession thereof, on the ground vented from taxing possession increes, on the that such person, or that the person from whom the property may have been derived, was a slave.

4. And it is hereby enacted, that any act which

ce if done to a free man, shall would be a penal offer be equally an offence if done to any person on the pretext of his being in a condition of slavery. I am, &c., JOHN SCOBLE, Sec. (Signed)

The Presidential Aspirants -- The Slave Trade. Extract of a letter from Judge Jay, which was read at a recent anti-slavery meeting in Albany:

Who are the prominent candidates for the Presidency? John C. Calhoun, who avows as an article of his political faith, that human bondage is the most stable basis of free institutions: Henry Clay, who, admitting slavery to be a grievous wrong, with unblushing profligacy advocates its perpetuity, de claring himself hostile to emancipation, whether in mediate or gradual: and MARTIN VAN BUREN, wh suffrage of slaveholders, voted in the Senate to establish a censorship of the press, by au-thorizing postmasters to abstract from the mails ev-tery paper relating to slavery, and publicly pledged himself to put his veto upon any bill giving liberty to his fellow-countrymen enslaved in the District of to his fellow-countrymen ensured in the District Columbia, although a majority of the representatives of the people in both Houses of Congress might decree their freedom!!! Such are the men whom the

But our contempt for the rights of man is evinced by other acts than the honor we pay to those who are employed in crushing them to the earth. Our government is now actively and carnestly engaged in giving impunity to the African slave trade, by in-sisting on the inviolability, as they call it, of our flag, although assumed by the greatest villains upo earth. With our accustomed hypocrisy, we have and ourselves by treaty to keep a squadror just bound ourselves by treaty to keep a squadson on the African coast, under the pretence of captur-ing American slavers. At the same time, we pro-claim to the world that we intend to insist upon the principle that a cruiser of one nation shall not stop a suspicious versel bearing the flag of another for the purpose of ascertaining whether that flag is carried in fraud or in good faith. A British cruise carried in Iraud or in good faith. A British cruiser may not visit a vessel bearing the American flag, and, of course, an American cruiser may not visit a vessel bearing a foreign flag. Hence American slavers are officially noticed that if, when they come in sight of an African squadron, they will please to run up any other flag than their own, whether British or Chinese, it matters not, they may pass directly through the squadron; and, although they may be crowded with slaves, on account of New-York, Baltimore and Havana traders, no American naval offi timore and Havana traders, no American navai officer shall be permitted to molest them. They are, moreover, informed, that if, at any time, they fall in with British cruisers, all they will have to do to escape capture, is to show the stripes and stars of the slaveholding republic. Such is the cunningly desired they of the achiest of Washington for turning. vised plan of the cabinet of Washington fo sing the slave trade!! God forbid it should be car-

sing the slave trade.

ried into execution.

Slavery poisons all it touches. It converts our politicians into infamous traffickers of northern rights for southern votes. It corrupts our clergy, making the most supendous injunity. that they may get the money of slaveholders for their missionary and other church institutions. I that they missionary and other church institutions. It their missionary and other church of the blessed Jesus, pours contempt on the religion of the blessed Jesus, by making him the advocate of human bondage; by making him the advocate of human bondage; and in various ways it gives great occasion to enemies of the Lord to blaspheme.

Let us, however, be ever mindful, notwithstanding the example of not a few of our spiritual guides, that a good end does not justify the use of unlawful means. Let us take care that all our measures be in accordance with the precepts and the spirit the gospel.

On the morning of the 13th inst. Mrs. Polly Cornell of Hanover, Chautauque Co. aged about 45 years, was found by her husband, dead, lying upon the learth, with a rezor grasped in her hand, and her

Anti-Slavery Meetings.

George Latimer, Frederick Douglass, and Charles Lenox Remond, have been in this city, giving anti-slavery lectures. The first meeting at which they were present, was held at the Appleton-street present, was held at the Appleton-stree duced to the meeting, and gave an account of his escape from Mr. Gray, and his adventures subsequently. Latimer is a good looking young man, of rather light complexion, and tells his story in a simple and artless manner, which makes it attractive.
There is a good deal of shrewdness and wit about him—he tells the whole story of the deception and trickery he had to use in order to get away; and his tale exhibits strikingly the degradation to which the system of slavery reduces its victims, and the native manliness and vigor of the man, which no oppression could entirely stifle, and which shines out in spite of all efforts to destroy it. Frederick Douglass is a man of a higher order; he was once a slave, having escaped four or five years ago. 'I am one of the things of the South,' said he; and drawing himself up to his full height, and spreading his arms wide, he exclaimed, 'Behold the thing!' Douglass is not merely a story-teller; he can speak of the workings of the slave system from observation, but that is not all-he is a man of strong mind, of quick thought and occasionally of powerful eloquence. In his speeches are occasionally passages of great power. On Tuesday evening he gave a sermon in imitation of those preached to the slaves at the South, taking for a text the words, 'Servants, obey your masters. His introductory remarks before the sermon were the best we heard him make, and the sermon itself the best we neard mm make, and the was very good—just such an one as we should sup-pose would be preached where slavery exists, and where the master patronizes religious teachers for his slaves, principally for the sake of keeping those things' in order. As some southern man said, they must have religion enough to keep them from cutting their master's throats.

Mr. Remond spoke several times during the meeting, but our citizens are familiar with his style, and we need not speak of him particularly. In Frederick Douglass and George Latimer, the

people of the North have a specimen of the serfs of the South—the hewers of wood and drawers of water for the chivelry, par excellence, of this repub-lic. We fancy people will soon become divested of the idea that slavery is the natural and proper position of such men as these; and they will clamor louder and louder for their release from bondage, and the recognition of their rights. Shall slavery, that moustrous anomaly, that great lie in our country, stand before the public opinion which is guthering to crush it? We trust not. But to remove a gigat evil, giant efforts are needed. They must be made. This work of anti-slavery is no holiday amusement—but strong hands and firm hearts are needed for it. May they every where be found ready, and before the power of truth this great sin shall cease to be.—Lowell Journal.

Maine Legislature.

Resolves relating to the imprisonment of citizens of Maine in other States.

Resolved. That the imprisonment of any citizen of Maine, by the authority of any State in the Union, without the allegation of the commission of any crime, and solely on account of his color, is a gross violation of the federal Constitution, as well as the

principles of rational liberty.

Resolved, That whenever the Governor of this State shall be applied to in behalf of any citizen imprisoned as aforesaid, and it shall appear to him, by representation under oath, made by any creditable person, that such person so imprisoned is held in prison on account of his color only, it shall be the duty of the Governor forthwith to take all suitable and proper measures to cause such citizen to be discharged from his imprisonment, and the legality of such imprisonment to be tried and determined by the courts of the United States; and the Governor may draw his warrant on the treasury of the State to defray any reasonable and necessary expenses

Resolved, That the Governor be repuested to transmit a copy of these resolves to the Governors of the several States, to be communicated to the Legislatures thereof. Approved March 20, 1843.

Resolves in relation to the rights of certain citizens of

Resolved, That while we deprecate all interference with the social institutions and rights of other States, and while we hold ourselves bound by the strongest possible obligations to comply with every requisition of the Constitution of the United States, and especially with that of section 2d, article 4th, we do hold the right of every citizen, colored or not colored, to the protection of that constitution in

his person and his property to be equally good.

Resolved, That we do most solemnly, in behalf
of the people of this State, protest against the existence of any laws in any of the States or territories of this Union, which subject our free colored citi-zens to the liability to be arrested and imprisoned, and to be sold into slavery for the payment of the costs of such arrest and imprisonment—that we do protest against such laws as unconstitutional, and Resolved, That our Senators in Congress be in-

structed, and our representatives requested to pro-test solemnly against such laws, and to use their best efforts to procure the repeal of all such laws within the States or territorial governments, if any Resolved, That a copy of the foregoing resolu-

tions be forwarded to each of our Senators and representatives in Congress, and to the Governor of each of our States and territories. Approved March 22, 1843.

From the Christian Reflector Church Action.

The following preamble and resolutions were unanimously adopted by the regular Baptist church in Dover, N. H., as an expression of their views on the subject of American slavery:

Wherens, it is the duty of the Christian Church to how by precept and example their disapprobation of sin in all its forms; and whereas, American slavery is a combination of sins of fearful magnitude and daily increasing in enormity; and whereas, God has commanded us to remember those in hands as bound with them, and has declared that 'if thou dost not speak to warn the wicked from his ways, that wicked man shall die in his iniquity; but his blood will I require at thy hand,' therefore we, as a church, under a sense of our duty to God and our fellow

Resolve, That we abhor American slavery, and we will do all we can, consistently with the and spirit of the gospel of Christ, to procure its abo-Resolved, That we cannot invite those who are

guilty of holding their fellow-men in bondage either to sit with us at the sacramental table, or speak to us from the sacred desk. Resolved, That we invite all churches, and espe-

cially those of our own denomination, to co-operate with us in the cause of human freedom;—and where they have not previously adopted, to adopt similar resolutions, and to unite their prayers with ours for the speedy and peaceful removal of slavery from our

J. M. RICHARDS, Ch. Clerk. Dover, April 13, 1843.

From the Christian Reflector. Church Action. RESOLUTIONS ON SLAVERY.

On the 17th of Dec. 1842, the following preamble and resolutions were unanimously passed and order-ed to be published to the world, by the Baptist church in Vassalboro,' Me. Whereas. Christ has declared that his disciples ar

the light of the world, and has commanded them to let their light shine; and whereas silence with reference, to any sin in the church, is justly consi into an approval of that sin; therefore resolved: 1. That we regard slavery as it exists in these United States as a hoinous sin against God, and a violation of the inalicnable rights of man; and that

it is, under all possible circumstances, without any just defence or excuse.

2. That we cannot receive a slaveholder to our church or communion, nor a slaveholding minister to our pulpit, and that we regard this as no new test of fellowship, but the application of an old one, viz:— Have no fellowship with the unfruitful works of darkness, but rather reprove them.

3. That we regard it the duty of Christians to re-member those in bonds as bound with them; to labor and pray for their deliverance; and in their individunl and collective capacity, to bear unequivocal testimony against the sin of slaveholding.

Signed in behalf of the church, E. W. CRESSY, Pastor and Clerk. Church Action on Slavery.

The following resolutions were pa he following resolutions were passed of the Congregational church in Maj ing of the Congreg the 26th Jenuary:

Resolved, That this church do ing his fellow-man in bondage, the buy ing of man, made in the image of go violation of the spirit and principles of Christ, and a sin that will bring blinds ness of heart upon them who engage we do hereby most earnestly and affe ish our brethren at the monish our ureinren at the South of the and entreat them, for the love of Chris it, and do all in their power to hasten in

n. Resolved, That we cannot receive as this church any slaveholder or pers

hold his fellow-men in bondage. Resolved, That our paster be require into his pulpit any minister who er, or a defender of slavery as a right

COMMUNICATIONS

The Baptist Church in North Attlehr NORTH ATTLEBORO', Mass. April 18, 1 DEAR BRO. GARRISON:

I regard it as a very easy thing for a show their faith (on paper) without the very easy to have a name to live while reality dead,—easy to pass anti-slavery and advertise themselves to the world; very church. Thus Luther F. Din Newburyport, after dragging four of our their vestry for speaking on the subject attempted to manufacture an anti-si by passing and publishing a few 'n slavery' resolutions. But it is quite an show their faith by their works,-to spoken abolitionists, known and read of have just read the resolutions adopted by church of this place, and deem it a duty wh our cause to notice them a lini

our cause to notice trem a little.

The resolutions are couched in very care quage, and I should think were drawn up the 'wise and prudent' ones of the clothis is not at all surprising when we cannot and the grise day. persons censured, and the crime for which ensured; it was not from robbing a ben for stealing a sheep, or a horse, nothing of was only for robbing cradles and in or enslaving their equal brother, for m chandize of the image of God; it was only ting every command of Jehovah, and trampi foot every precept of our holy religion; ar the importance of being very car the slave owners merely as 'brethren the

But, says the church, 'American slavere come a well recognized subject of normal among the churches of our land. It has? but how comes it so? Public opinion has them thus to recognize it. Why didn'this recognize it in this manner ten year. They would, if they had been 'the light world; but twasn't popular then. Ag say, 'we, as a church of Christ, would ex me suitable way, our views' &c. &c. it be quite as 'suitable' a way for them their views in their conference men their pulpit, as to express them through it of the Liberator, and thus try to make peo that they are faithfully anti-slavery? To: like a 'more excellent way.' Again: not be partakers in this system, we are as to protest against it. Yes! and not only against it,' but come out from it, and separate; and have no fellowship with such darkness; but rather reprove them; bear a and faithful testimony against them. We are say they, 'to remember the enslaved in our Do they do it? For the last three months I tended many of their meetings, and have hen speak of the deplorable condition of the hen foreign land. They have eulogized our co it is called) as being a land of liberty,—a cland. (which, by the way, is a libel on Chris but I never heard them (except in a single is allude to the condition of the three millions then in the United States,—never heard then single prayer for the deliverance of the or our friends will reflect mon this their resolutions, and remember that broken a tions will never deliver the poor slave; and

that something beside their prayers is needed.

I have thus spoken plainly of these read knowing full well the reward I shall reap for so ing in this community; but I care not for the er quences; the truth should be spoken with all ness, let it cut where or however severely it may

Yours for the whole truth, NOAH JACKMAN

P. S. One point I forgot to notice in its pro place; the resolutions say: 'they' (the slaves)' ing by law prevented,' &c. Who sustains the laws? The Baptist church of North Attlebow; ligiously, by continuing their connection with southern slaveholding and northern pro-time churches; and politically, by continuing their nection with the whig and democratic paries in them get rid of this conclusion, if they can N. I.

Abner Sanger Defended. DANVERS, April 23d, 18

FRIEND GARRISON: In the Liberator of the 14th inst is a of the Anti-Slavery Convention at South I at the close of which is a resolution, census strong terms, the conduct of our friend Abae ger, in not permitting the Convention to he hall for the evening session. What evening would think from the account given. Saturday evening, which was not the cas friend Sanger procured the Union Hall for Si evening, I believe at his own expense, twice as large as his own hall. And at iting friend Hood, I think, asked him if we his hall for the next day. (Sabbath) procould not have the Union Hall. He was in the affirmative, and the meeting was a adjourned to 9 o'clock, A. M. at Sanger's afterwards at 2. P. M. In the cours noon, friend Sanger left the hall, after lear with one of the brethren that we could not hall for the evening session. When this we known to the meeting, it immediately about Now Mill meet at the engine-house at the New Mi ed resolution was pass and as well acquainted with friend Sange self, they would have never passed it. his reasons were for refusing his hall for ing session, I think he might have give sons for so doing, and such as would hi isfaction to the meeting before adjo-there been not so much haste in dissolv had the privilege of meeting a few friends hall for a number of months past, on the first the week, and friend Sanger has requested to light it in the evening; resolution censuring him for it, passed a vote of thanks for his gene us have it in the day time free of expense

But supposing he did wrong in to shall one wrong act like that prove friend to human freedom? passed the resolution be willing to be same rule? It is a poor rule that we ways. Now, suppose on Fast day of gy should preach a thundering discussivery, and then all the remainder of the same rule. pro-slavery, would those brethren call to human freedom? I think not. So, o hand, if friend Sanger has committee shall that be charged against him, while credit for the months and years he has so cause of 'human freedom;' while his i hands, and his heuse, have all been open gitive from bondage, and to those who plet cause? Yours for the oppressed, E. B. WORTHEN

Colored School .- The colored cit Colored School.—The colored citize have undertaken the laudable enterprising a first rate Free Colored School, for their children and those of their brething who choose to send to it, and have sevices of Thomas Paul, of Boston, to well known Rev. Thomas Paul, as I they are poor, and the enterprise a lat have resolved to solicit pecuniary count the friends of Education in this city as via. We dislike this resort, but in the prethe friends of Education in this city as we ny. We dislike this resort, but in the presidence it inevitable, and hope their application of the properties of on the subject of

american slavery has subject of moral seise land. It bas? indeel vublic opinion has drive Why didn't this chuch neer ten years ago? been 'the light of the lar then. Access hrist, would express, is way for them to expresence meetings, and from through the column try to make people believed elavery? To me it see elavery? To me it see ?. Again; 'if we would tem, we are called soo !! and not only 'present from it, and be entirely wship with such worked re them; bear a constant st them. 'We are how! enslaved in our prayers eulogized our country la ept in a single instance three millions of he ne three millions of he never heard them offer rance of the oppressed. nber that broken reselve poor slave; and also

I care not for the come ever severely it may, whole truth, NOAH JACKMAN they' (the slaves) the ... Who sustains the of North Attleboro'; nnorthern pro-elarery oy continuing their conion, if they can Defended.

ERS. April 23d, 1843

4th inst. is an access attain at South Dances, esolution, censuring, in four friend Abner Saconvention to have the What evening? One was not the case, for the was not the case, for the was not the case, for the was and the count given, that it was was not the case, it being about all. And at that nested him if we could have (Sabbath) provided wall. He was answered with the was accordary M. at Sanger's Hall, as the course of the same hall, after leaving was accordary to the course of the same hall, after leaving was the course of the same hall, after leaving was the course of the same was passed by a vote of the word was passed by a vote of the was a same the first of the course of the was made the Sanger as your passed it. Whatever given good reas would have given good reas would have given good reas would have given sectore adjournment, as on the first day.

as would have given before adjournment, as e in dissolving. I have get a few friends in its past, on the first day and rather than pastor it, we should have have get expense. One in refusing the half, and the first day one of the desired discourse against the day one of the desired discourse against the conditions to be tried by the letter of the year settlement of year year.

all been open to to those who ple E. B. WORTHES. red citizens of A enterprise of establishment of establishment elseward the scatter of the latest enterprise of establishment elseward the scatter of the latest enterprise a large contributions fainting contributions fainting contributions fainting contributions fainting contributions fainting contributions fainting the present instablishment enterprise enter

THE LIBERATOR BOSTON: FRIDAY MORNING, MAY 12, 1843.

THE CONFICT WHICH EXISTS ASD THE SOUTH IS A "CON SHOULD BE IMMEDIATELY AN-Auti Stavery Society, in Fancuit

Letter from the Editor. NEW-YORK, May 9, 1843.

w 20'clock, P. M. We have just concluded rting, and a very spirited and efit has been, in the judgment and feeling of present. It was not held in the Broade, as usual; for though that could have ed for the purpose, such were the ungrafeetly characteristic airs assumed by that mean-spirited man, David Hale, (one of the Journal of Commerce,) in relation ng it, the Executive Committee would not hired Apollo Hall, a beautiful and which was crowded to overflowing by array of human countenances as was in a great and glorious cause. Whethor design, in some of the papers our afied to be held (without authority, of the Tabernacle, and in others in Apollo ostead of 410, Broadway. This latter miseven on some of the printed cards ally prepared by the booksellers for graion; so that amid this confusion of a highly probable that many persons were and our real place of meeting. Yet we had more-the ball being densely occupied by ive and evidently delighted assembly. was occupied (in the absence of sident, Lindley Coates,) by Francis Jackity, of whose spirit and character I need or, for they are widely known in the repub-

Annual Report, as a whole, was an admira-

and was read in the best manner by

rted condjutor Joseph C. Hathaway, of

o. N. Y. Its adoption was moved by Jacob but pertinent and eloquent speech. memorandum of the Treasurer's Report, at the moment of reading it being divertere, I cannot give you an accurate account pts and expenditures of the Society during or. James Munroe, of Plainfield, Ct. was gular speaker; and he acquitted himself bility of a veteran in the cause of reform .-strated, in the most logical, eloquent and namer, that slaveholding must necessarily to national prosperity, safety, morality and and called on all the friends of God and our rally for its extirpation. He was succeeded ek Douglass, who supported a resolution, afat the anti-slavery movement was the only hope of the slave population. He spoke in feeling and impressive manner, as the repreof his enslaved brethren and sisters. Abin then made a brief address, in behalf of the ed women of the South, and deepened the on made by the remarks of Douglass. I did end to speak on the occasion, and left home implied pledge that I would endeavor to keep asseguence of my recent ill state of health; ould not remain dumb, especially in view of gress of our cause in the Old Bay State, which d the theme of my remarks, in connexion the Latimer case,' and the passage of the law Legislature, making it a penal offence for any State officers to assist a slaveholder in seizing stive slave. I was followed by Wendell Phila speech of surpassing eloquence and boldness. elicited great applause, and which called upon ends of God and man to place the Church tate under their feet, and to make the present m worthy of the Genius of Christianity and the Liberty. A hiss being heard on the stateof his revolutionary proposition, it kindled the fire of his eloquence, and drew from him at of lofty and soul-stirring declamation, worthe best efforts of our revolutionory struggle. resolutions were adopted with perfect unanand with strong emphasis. Our Hutchinson scame on with us from Boston, but for some

will close speedily, and I must drop my pen. Yours, faithfully. WM LLOYD GARRISON

O'Connell Faltering.

a, I know not what,) they were not present

ambly-much to the disappointment of us all.

by was manting but the melody of their sweet

to perfect the tone of the meeting. We have

ites from the far West-even as far as Indiana :

ect is, that all our meetings will be

character and of the deepest interest But

the preceding page will be found a speech of O'Connell, on American slavery, in connexion contemplated visit of his son and Mr. T. this country. Ever since a southern from America first fanned the brow of O'Constillusions to slavery and slaveholders, it has beerred, have been in a subdued tone of rethundering of indignation, but, comparathe mere muttering of displeasure. He would It appears, entirely seal the lips of rebuke, Tome 'circumstances.' Thus we see,

Civistians can compromise with crime, The path king Saul and Judas trod; Can balance dollar—cent—and dime, Against the changeless laws of God!

cknow not how to express our surprise, regret signation at this faitering-yea, absolute recre-O'Connell to the cause of abolition in this After having refused to take the hand of holder from America, and after having urged, thish Address, his countrymen among us to the abolitionists every where,' and after having tiend that he would not pollute his feet by ting American soil, so long as slavery existed ied mid a thousand other things, expressive of his on of the horrid system, and in condemnation one who would not, at all times, and on all oceaotter their strongest protestations against it, he ten, at the sight of a little yellow dust-a pelf-in view of a miserable political beary, to lower his elevated crest, and shameoclaim that his own son, in visiting this counrould not interfere, in any way, or say one word expict of slavery, while receiving our hospital. A greater inconsistency-a more palpable tion, was never seen, than is involved in daduct of O'Connell, in this case. Just look at e can readily sanction the mission of his son to atry, to 'excite and receive sympathy' in be-Mically-oppressed Ireland, but he, while here, aterfere, in any way'- he must not mante least 'sympathy' for the suffering victim of , though 'its decided enemy,' and 'abhorring of all in a domestic form.'! Alas! for the ay of and reliance on a mere politician. But we rther remark, and await the Editor's return.

to justice done the perfidious mortal - r. We understand that the re-opening of Faneuil the Boston Temperance Society, on the evef the leth inst., with a Grand Temperance Juwill be for the benefit of CHARLES WADE, its ary, and that preparations are making to render ery interesting character, suited to the occaand to the object.

A letter from Hamburgh states that the activity is the portion of that city destroyed by the had been so great, that 500 new houses have

Mr. Garrison's Poems. This little volume, we perceive, meets with vari-

press. The bigoted sectarian, and the rancorous proslavery politician, alike void of condor and magnafain 'damn with faint praise' this volume. While inhabitant of Massachusetts: it acknowledges that 'most of the pieces contain nothing mawkish or contrary to good taste, as is often witnessed in the productions of even noted writers, when they become rabid on "exciting topics," it has the inconsistency to affirm, that they are of 'no peculiar merit as poems,' though 'deserving of as much attention as nine-tenths of the verse that is published, were not the subjects worn so threadbare as to deprive them of all interest, except to those suffering under the same monomania as the author. This, coming from a paper which Mr. Garrison has lashed for its political hypocrisy till the smarting of the scourge has caused it to try to sting in return, is in reality high praise. Wonder if the Post would feel any 'interest' in 'democracy,' or consider it a 'threadbare' subject, should Mr. G. string his harp to its praise, in lyrics to be sung to the tune of cs," ' it has the inconsistency to affirm, that they are to its praise, in lyrics to be sung to the tune of

Over the river to Charlie'! Here comes a precious morceau from a would-be literary' priest, the redoubted champion of Zion's Herald, the old school Methodist journal in this city. Of course, it is as much below the article in the Post for fairness, and in every thing appertaining to meanness, as is a pro-slavery priest below a pro-slavery politician. Wounder how many more such slavery politician. Wounder how many more such the prodegies of genius—such ordained and consecrated slaver or by any future slavish acts of a local legislative or by any future slavish acts of a local legislative production. holy ministers' this branch of ' Zion' has to boast of.

But, read his learned and profound critique: Sonners, AND CTHER POEMS, By Wm. Lloyd Gar-

Mr. Garrison would be merely amused at such fuolery, from such a source; but should be think it worth the candle, he will make this insignificant 'literary' pedant eat grass, like other long-eared animals. As an offset to the above, we give the following short, but whole-souled acknowledgment of the merit of the Poems from the talented editor of the Christ. ian Reflector :

4 These Poems are all short, but many of them pos

Poems as this last; but want of room compels us to

This is the name of a new paper, just commenced n the town of Essex, in this State. It is edited and published by John Prince, who was an able mem ber of the Massachusetts House, at the last ses sion of the Legislature. The known talent and integrity of the editor is a sufficient guarantee that the paper will be conducted with the ability and fairness of which the first number is indicative. In his salutatory address he says-

'In regard to politics and theology, we have promised the public that our position shall be 'strictly neutral.' It may not be amiss for us to say a few words in explanation of our meaning, when we give this pledge to the community. We do not mean, be it understood, that we shall be cringing and time serving, in respect to institutions and customs which we regard.

1. 'The provisions of the second and third clauser. in respect to institutions and customs which we regard to be palpably wrong and inhuman; but we mean, by our promise, that we shall neither censure nor defend the distinguishing political or religious tenets of any party or sect. It will be our aim to pursue a manly and independent course, striving to render unto all that which is their just due. In relation to the different species of .3. 'No new States shall be admitted by the Congress.

Wrong and outrage, with which earth is filled ' our readers may be assured, that we shall speak out, with the utmost freedom. If we have occasion to speak of the various enterprises which lay claim to the sympathy and co-operation of the philanthropic, we shall be guided, in our semarks, by the motto—'Wil-ling to praise,' where, in our opinion, praise is due; but not afraid to blame,' where we judge that censure s deserved.

In an article on Colonization, founded on a printed circular he had received, addressed to clergymen, soliciting aid for the American Colonization Society, which he probably received in consequence of being of the clerical profession, Mr. Prince says-

'The American Colonization Society, in the circular we have referred to, has sent out, broad-cast over the and, a form of a memorial to Congress, asking the aid of that body in behalf of the objects of said society; one of which objects is, ostensibly, the liberation of the slaves, or at least a certain portion of them. These memorials they desire to have circulated forthwith, that they may receive as large a number of signatures as can be obtained, and be sent early to the next Con-

The closing number of the first series of the Latimer Journal, just issued, contains the report of ous acceptance, as we expected, from the newspaper Charles F. Adams in behalf of the Joint Committee of the Massachusetts Senate and House, touching the petitions and papers in the case of George Latimer nimity, underrate, and endeavor to detract from its report of the Legislative Committee of Virginia, on merit, and even in some cases contemptuously as-sail it. They appear willing to sacrifice their own of the Massachusetts Legislature; an able and righte reputation for currect literary taste,-if indeed they ous criticism on the Law Reporter's article upon the bave any,—to their love of securism and hatred of abolition. The more moderate of these classes speak of the Poems with a degree of fairness and candor, and the towns of this Commonwealth; and the following award to them a meed of praise, honorable alike to excellent article from the Latimer Committee, with the taste and judgment. The Morning Post would form of petition which ought to be signed by every

What have Massachusetts, and the rest of the Free States now to do ?

Public sentiment is fast approaching that point which it will say that 'Resistance to the return of slave under the Prigg decision, is obedience to God century. 'Mischief, framed by law, yet against law has taken root here,' and the monied interest, and the church, and the bench, and the bar, have watered together the deadly plant. To crush that plant must be our object, by showing the deadly influences on liberty exerted by the decision of the Prigg case, and demanding its reversion, at least virtually, by a strong antagonist public sentiment, if we cannot really have it, and the law of 1793, its origin, expunged from the record back of the virtual strong and sentiment.

from the record books of the nation

slaver or by any future stavish acts of a local legisla-ture or the national Congress.

But Massachusetts cannot be wholly a free State, unless the Constitution of the United States be altered. Alterations similar to those proposed by Mr. Phillips, would perhaps free us from the baneful influences of slavery. All the free States ought to demand them. The watchword should be, 'Alteration or Dissolution! 'Sonnets, and other power, by Wm. Lloyd Garrison.—There are two or three pieces in this volume which will be pronounced by the critical reader good, perhaps excellent; the others are about tolerable. The author has a laudable enthusiasm against oppression and all evil, but his arder is too inflamed for the harmony of poetry or the dignity of eloquence. Hence, neither the poetry or prose of Mr. Garrison shows genius or superior mind. They have a certain kind of power, (especially his prose,) but it is a 'rough and tumble,' 'slap dash,' 'hurly burly' affair, quite illegitimate to a truly great mind. It is more physical than intellectual; it proceeds more from the animal temperament than from the mind. Truly mental power, (except when the temperament controls it, as in youth,) is tranquil. It is the shallow brook that worries and babbles, not the deep river. Some one has said that repose is always a trait of a great mind. The ancients believed so, and impressed it on all the statutes of their gods and great ween. Mr. Garrison law has been regarded by us as a beloved gift from our tathers; where the controls it, as in some of it; it makes one nervous to read him. One of the calm pages of Channing, on slavery, is more possed of the fiery ones of Mr. Garrison. longer sacred, but a great fraud, under the holy and revered name of liberty, and must be amended or annulled. We believe that the Latimer case affords one of the brightest evidences of a regeneration in one of the brightest evidences of a regeneration in the people, which in a few years will gain all the amendments that are needed, without bringing dissolution, and for the former we fendly pray. When comparing the total darkness that prevailed upon the subject of slavery ten or twelve years ago, with the state of public sentiment now, we cannot but feel strong emotions of gratitude to Heaven, and to those express in our cause who commenced the strong emotions of gratitude to Heaven, and to earnest pioneers in our cause who commence terrible struggle between slavery and freedom sess great beauty and merit. They are presented to the public in a cheap form, and yet in a style of most exquisite neatness.'

We have other equally favorable notices of the Poems as this last; but want of room compels us to in the demand for their own rights, as shadowed fort in the proposed amendments

The literary fame of the Editor of the Liberator, of course, needs not the defence of the Printer of the paper, nor could be efficiently make it, if it did; neither does be attempt it; he only notices the above, in the Editor's absence, to exhibit the contemptible mind and women, who assisted in the work of the petitions, and without whom nothing could have been accomplished. They take leave also of their opponents, at the South and North, with perfect good-will. Respectfully submitted.

Respectfully submitted. H. I. BOWDITCH, W. F. CHANNING, F. S. CABOT,

PETITION.

To the Senate and House of Representatives of the State of Massachusetts:

The undersigned citizens of ----, in the Conseachusetts, earnestly desiring to free themselves and this Commonwealth from all connec

of the United States, and every person brought under their exclusive jurisdiction shall become free.' 3. 'No new State shall be admitted by the Congres into this Union, or shall continue a member thereof which shall tolerate domestic slavery.'

4. 'The fourth section of the fourth Article shall be

amended by adding the following words: But the military power of the United States shall never be used to maintain slavery or to suppress an insurrection of 5. No commerce in slaves shall be permitted be

5. 'No commerce in slaves shall be permitted between the States of this Union.'
6. 'Representatives and direct taxes shall be apportioned among the several States, which are or may be
included within this Union, according to their respective numbers offree persons. The actual enumeration
shall be made within two years from the date of the
adoption of this amendment, in the manner provided
by the Constitution, and within every subsequent term
of ten years, in such manner as the Congress shall by of ten years, in such manner as the Congress shall by law direct. The number of representatives shall no exceed one for every thirty thousand, but each State shall have at least one representative.'

Vermont taking the Stand.

A writer in the Vermont State Journal, the leading whig paper of that State, has commenced a series of articles, urging the State to take the stand assumed by gress. Now, one of two things is very certain: either the professions of the Colonization society are insincere, or such petitions cannot be respectfully received in Congress until the 21st rule be rescinded! We wish In an article alluding to the subject, the editor of the

the professions of the Colonization society are insincere, or such petitions cannot be respectfully reveived
in Congress until the 21st rule be rescinded? We wish
this to be borne in mind. We cannot recall the precise phraseology of that 21st rule; but it is, in substance, that 'all petitions, reports, memorials, and papers of like nature, praying the abolition of slavery,
shall be immediately laid upon the table,—thus effect
vally choking all debate. Now the Colonization Society sometimes professes to have for its chief object
the ultimate extinction of southern slavery, (able the
President of the society is an old slaveholder, who
never freed a slave in his life?) If such profession
were sincere, every effort of said society would be an
approximation towards such a final result. This abing the case, to memoralize Congress in behalf of the
eligicts of the American Colonization Society would
be, in effect, to pray fir the abolition of slavery; and,
consequently, be in direct opposition to the intention
of those who framed and still sustain the 21st rule,
which rule excludes such petitions from a hearing.'

We trust fair Freedom will find a faithful ally to
her cause, in this new paper, though it be edited by
a Prizer.—T.

Pierrost's Poems. Oliver Johnson has in press,
and will publish before the time of the Boston anniversaries, the Anti-Slavery Poems of John Pierrost.

They will make a neat pamphlet, of the same style
as the volume of Mr. Garrison's Poems recently published, and will be sold cheep. Every abolitionst
will be glad to have the fine anti-slavery pieces of
Pierrost in a shape convenient for reference and
general circulation. The edition will no doubt meet
with a rapid sale.

A Horrible Murder. On the night of the 8th inst. a
most sheeking murder was committed on the West
Fork of Little Kansawha, Va. A Mr. Nicholas was
shot in the death our of the night, while asleep, in
beat with his wife and child—the ball passing through
his breast.

be a fugitive slave to the satisfaction of a jury. Thus far we speak of legal or constitutional rights. It is argued, however, that some of the restrictions imposed by the United States Constitution are not morally right, and therefore not binding. With this point we do not now meddle, except to suggest that when a State, as a political body, acts on that ground, it must come in direct collision with the Federal government—must multify or secede from the Union. That this may be the ultimate resort, if the South will not yield to the free States their rights, is not impossible; but the people of the North have other means to adopt first.—Every individual, who believes the Constitution to be morally wrong, should seek to change it, and correct the evil in a constitutional way.

Thus the meeting be for free discussion.

Mr. Buttrick (Secretary) said, under a considerable excitement, he would not be Secretary of a shackled meeting. He hoped that it would be decided for free discussion.

Mr. Hanks here said he hoped any gentleman who wished to speak to the resolutions would go on, and not fear the grapplings until they were put on.

Mr. Thayer said there was fear of the grapplings from the same source the last remarks came from the same source the last remarks came from the same source the last remarks came from that gentleman, he said, had given out a very significant him to Mr. Pickard, at the close of his speech.

THE LIBERATOR.

Anti-Garrison Meeting, got up by a Clerical

A RICH SCESE.

Proceedings of an Abolition Meeting, which was held at the John-street vestry, Lowell, on Wednesday of-ternoon, April 26.

The meeting was commenced with prayer by Mr. Brewster. Rev. Mr. Burnap was chosen President of the meeting, and Mr. John A. Buttrick, Secretary. The President stated that this meeting was the re alt of the deliberations of several ministers in this

Mr. Brewster then offered some resolutions, which e read himself, the Secretary declining. I do not recollect the precise language of them, but the substance of two of the most prominent was as follows: Resolved, That the slave has self-evident right

vithin himself; that he is entitled to his liberty; and he acts consistently with those rights, when he makes his escape from slavery; and it was the duty of Christians to aid fugitives in making their escape from slavery, &c.

Another resolve, That slavery had involved the country in bankruptcies, caused distresses in our manufactories, and had thrown our operatives out of employment; therefore, all legislation that did not ave for its end the abolition of slavery, was destruc-

tive to the best interest of the country.

This latter resolve was calculated to be the main topic for the conventional clique to harp upon; be cause it furnished materials for political action. All the other resolutions, touching gospel means to abolish slavery, and aiding fugitives from it, &c. together with one, resolving that the friends of the slave have good encouragement at the present time to work for the abolition of slavery, are far behind the time; and it is evident that the framers of them had but one obiect in view, which was to catch up with public opin

After the second reading of the resolution, an en couragement to be abolitionists, Mr. Brewster made quite a thrilling speech on the enormity of slavery. te political bearing, &c. When he had concluded Mr. Pickard inquired of the meeting if it was a picked neeting. He came there, he said, with the expecta. tion that the meeting was a free one; and he had the paper; but from hearing the remarks from the President of the meeting in the onset, he thought it was not free. This inquiry of Mr. Pickard occasioned not a little altercation among the fraternity, and they passed the matter over without giving Mr. Pickard any definite answer.

Mr. Buttrick, the Secretary, next took up the resolution in question, and made a few remarks upon it He thought it a good one, We want, he said, more light upon the subject of slavery. He recommended having a depository here for abolition publications, Book-stores did not keep them, as there had been no demand for them-but now he thought there was,

But this was not answering Mr. Pickard's question He was not to be disregarded with such niggardly mpunity. He arose and inquired if he or any other had a right to dissent from the spirit of the resolution; Before he was answered, Mr. Thaver arose and wanted to know if a certain number had been selected to discuss the resolutions? Mr. Thayer said if that was complete failure. the arrangement, he wished to know it, and he would leave the meeting, for fear the spirit might move him to speak; though he did not know that it would, but If it did, he thought if he remained he should sit very uncomfortable.

Mr. Naylor, (one of the clergy,) who had apparently been sitting very uneasy since Mr. Pickard's first inquiry, arose with his face quite elongated, and with rather furious countenance, and said with as by Mr. Minor. Resolution read. much self-possession as possible, that the resolutions before the meeting had been premeditated upon by number of gentlemen present; and that they were written to be in order so as to avoid discussion.

Mr. Thayer then wished to know if he could speak in the affirmative on the resolutions, if he was so dis

Mr. Burnap (President) replied that he had not been authorized to put any one down who wished to speak in favor of the resolutions!

Mr. Hanks (an avowed anti-Garrison clergyman) arose and said, a Mr. Tracy, an agent of the Aboliton Society was present, and he came to the city last week for the purpose of collecting funds! and insinnated that the meeting had been called on his account. Mr. Hanks evidently tried to heal the impression

Mr. Pickard still remaining of opinion that he had trammeled one, to exclude him and others from speak-

he came to the city last week, for the purpose which cumulated during the week. was alluded to by Mr. Hanks. Mr. Tracy said the resolutions were written and laid before a number of of the fraternity, except Elder Woodman, was at the gentlemen, (the clique,) and a notice was given of the last meeting. They all had engagements ! neeting, and no exclusion was meant to any one, and I submit these proceedings to you, bro. Garriso he hoped none would be practised.

He thought, no doubt, he had an individual privilege have succeeded in putting down Garrisonism; and to speak, if the privilege was not general.

turned at him by the fraternity. He however spoke by a witness. with much manly dignity, at some length, in his usual cool, off-hand, and eloquent manner. He said, i the spirit of slavery was fostered in any church, it was against the spirit of the resolution; he wanted DEAR GARRISON: to know if slavery was not an interloper among them still! and he continued with emphasis, all church one I have given you the proceedings of. Not a clique members should cry aloud against slavery, or come meeting, but a Douglass, Remond, and Latimer meet out from her; otherwise, while they would pull down ing, which was in spirit and keeping with broad, hustavery with one hand, they would hold it up with mane and liberal principles. the other. Mr. P. in concluding his remarks, showed up the inconsistency of those abolitionists who profess so much love for the slave, and at the same time sive spirit and enthusiasm; and at every meeting we vote for John Tyler, Henry Clay, and other despicable slavites, who use all possible influence to sustain slavery. He made it appear plain and conclusive, that all who vote for pro-slavery men for office were murderers!

When Mr. Pickard had concluded, Mr. Hanks rather smutted him for having made so frequent allusions to churches and ministers, and occupying so their corruptions and wickedness, they seem to have much time. Mr. Hanks said there was a number of become quite reconciled and thoughtful since, and are ministers present (the clique) whom he wanted to as docide as sheep; and ministers, deacons, class-leadhave express their views upon the subject before the meeting.

Here the President put the question on the resolution, and it was adopted. Second resolution was read.

Mr. Bornap made a few insignificant remarks, and time-serving priests of the age. He made a few his anti-slavery is concerned. thrusts at Mr. Pickard. He thought some of the friends of the slave, in their zeal, would lead them (ministers) off into metaphysics ! beyond the gospel ! He said the more religion was chafed, the brighte it grew, (much as to say his holiness had been chafed.) No farther remarks on the resolution-it was adopt-

Mr. Minor was called to speak upon it. He demeeting was open for free disussion. Mr. Minor

be a fugitive slave to the satisfaction of a jury. Thus | orged that it might be. He boped the question would |

That gentleman, he said, had given out a very significant hint to Mr. Pickard, at the close of his speech, that he had spoken quite too long. Mr. Thayer said he had felt great restraint during the meeting, or he should have spoken to the resolutions.

Mr. Naylor, seeing themselves (the clergy) entire ly exposed, said he thought the remarks which had en made on difficulties was a useless expenditure of time. He thought it a misunderstanding. The resolution, he said, was open for discussion

Mr. Pickard said it was not, Mr. Barnap then made a blind explanation, but decided the meeting to be open for discussion.

Motion was then made to have the resolution the before the meeting laid on the table until evening as there was a gentleman who wished to speak upon it, who was not present. The motion was carried. 4th resolution was read.

Mr. Hoes next came forward. He made some marks on the character of the meeting. He thought it was not a one-sided concern. (I thought it was.) Mr. Hoes did not choose to make a speech at that late hour, it being ten time-but he proposed making one in the evening. He said there was an impre sion gone out that the abolitionists were going to dig a grave, and bury the Church. He thought the impression a bad one, and intended to make a speech

upon it, in the evening. The meeting then adjourned to 7 o'clock.

In the evening, pursuant to adjournment, the meet ing came together at the Freewill Baptist church President called the meeting to order. Prayer was offered, &c.

Then Rev. Mr. Hanks proceeded to make a speech His voice echoed well, the body of the house being but about one-third filled. He also spoke of the celesiastical movements and changes through the country in relation to slavery.

Mr. Pickard made a speech during the evening, which constituted nearly all the interest that was taken Juring the evening session. Mr. P. gave one or two sharp hits on the duty of political action.

Mr. Miner made some remarks, the substance which, was the quibbling over the sense of a word in resolution, which he thought came in conflict with the Constitution of the U.S. It occasioned some little contradiction between him and a Mr. Levy. The whole tenor of his (Mr. Minor's) remarks was a mean judged so from the notice which had been given in sham, and resulted in no good for the cause of the

The body of the house became scatteringly filled at the close of the meeting. A few remarks were made by one or two others, but nothing of interest. Mr. Brewster gave notice that the meeting would be con Motion was made by Mr. Naylor to dissolve the

meeting. Mr. Hoes said he would move to have it continued if he could attend. (He did not make his promised speech.) There was quite a confusion among the fraturaity about this time. However, Mr. Navlor's motion pre-

vailed, and the meeting was dissolved. A large number of the audience had gone out previous to the dissolution. And there seemed to be sad elongation of faces among the anti-Garrison clique. And, indeed, I even felt sad for the poor slaves, to think of the little hope they had of having their

THURSDAY.

Notwithstanding the meeting had been dissolved the preceding night, somebody got up another, for the Dernoon and evening:
The meeting was held at the Freewill Baptist

cause advanced by such proceedings. It proved

church. They met at 2 o'clock. Elder Woodman was chosen chairman. A Secretary was also chosen The meeting was called to order. Prayer was offered Mr. Tracy (the agent) made a lengthened speech on the pecuniary losses of the North, in consequence

of slavery at the South. His remarks were very good in point of facts, but nothing thrilling in them, to arouse the audience from their slumbering. The meeting adjourned to evening.

In the evening, a few people gathered together. It

was evident that the meeting had been productive of no good, from the fact that the last meeting was the most thinly attended. A large portion of the audience became uneasy, and went out.

Mr. Pickard next addressed the meeting, but he could not gain their attention. He exhorted the people to sit still, for he said he never could shoot his game on the wing. He could scarcely hit sitting still. This exhortation seeming to avail nothing, he said, which had gone out that the meeting was got up by since his audience was splitting the difference with him, he would conclude his remarks. He enquiring of the meeting where all the ministers were that evehad no definite answer, he said the meeting was a ning. He said, in apologizing for them, the people are apt to expect too much from ministers; that they had to labor hard to come before the public once a Mr. Tracy (the agent) got up to explain. He said week, and that exhausted the little stock they had ac

Thus ended the clique abolition meeting. Not one

for the novelty of the thing; and wish to have you Here Mr. Pickard took occasion to make a speech know how well your enemy, the Lowell fraternity, you can make any use of the account of the meeting, Mr. P. commenced-but rather snakish eyes were you are welcome. It has been pronounced correct H. W. FOSTER.

Another Meeting.

LOWELL, May 4, 1843.

We have had another meeting, subsequent to the

What a contrast between the two. The former was cold, and deserted; but the latter was full of responhad crowded houses; many went away. The result has been grand; many new hearts have been here to plead the cause of the down-trodden and dumb. Notwithstanding the cries of churches and minister

in Lowell against the Garrisonites and infidels, be cause they held them up in all their deformity to the gaze of a priest-ridden multitude here, and exposed ers, and other church members listened to the lectures of Douglass and Remond with as much candor, and swallowed sentiments with as much avidity as though they had belonged to the very party of infidels they so vociferously disclaimed; and believe me, I have heard several say, since the close of these lectures, that which were strikingly characteristic of the servile they could go with Garrison his full length, as far as

Never was there such a state of glorious feeling in chalf of the poor slave in Lowell before. The two late conventions that discussed the church question in relation to her guilt in fostering slavery, were like tornadoes, which broke up the ground of public seniment in this city ; and at the last meetings, Douglass Remond and Latimer sowed the genuine seed of antislavery. It has sprouted, and much of it has already come up. Methinks it will grow, and continue clined, the question not being settled whether the grow and never die, until Lowell shall be entirely re deemed from her pro-slavery thraidom; and she will

from this time continue to give her influence in behalf of the slave, until every captive in the land shall go free, and shout liberty. Brother Levy, that vigilant and indefatigable fellow-laborer in the cause of human rights, is deserving of the highest encomiums. His heart and soul are in the work always.

Rev. Mr. Hoes, who protested against giving any more money to support Garrisoniam, and who did not make his promised speech, at the clique meeting, finds himself tolerably well rowed up salt river, together with his heartless fraternity. Our friend Levy and other friends succeeded in collecting nearly forty dollars at the last meeting, for the benefit of Latimer, and the anti-slavery cause.

N. B. I have been making some effort to form a Woman's Anti-Slavery Society here. Friend Remond introduced the subject at the last meeting, in a most able manner. The prospect looks well. There are some noble, worthy and intelligent women here, whose hearts are right.

Very respectfully, I am yours. H W FOSTER

American and Foreign Baptist Missionacy So-

At a meeting of Baptists from different parts of the United States, held in Tremont Chapel, Boston, Mass. on the 4th day of May, 1843, prayer having been offered by brother Lyon of Connecticut, and bro. C. P. Grovenor of Massachusetts being called to the chair, and bro. E. R. Warren of Maine appointed Secretary, the following pledge was entered into and signed by the members of the meeting :-

We whose names are here undersigned, solemnly pledge ourselves to God and one another to unite in the support of a Baptist Missionary Society with a constitution, yet to be adopted, that shall be distinctly and thoroughly separated from all connexion with the known avails of slavery, in the support of any of its benevolent purposes; and this Society shall be called the American and Foreign Baptist Missionary Society; and we hereby separate ourselves now and forever from all connexion with religious societies that are supported in common with slaveholders.

On motion, Resolved, That a committee, consisting of E. R. Warren of Maine, W. H. Brisbane of Massachusetts, A. Kenyon of Rhode Island, N. Branch of Connecticut. C. P. Grosvenor of Massachusetts, S. Adlam of Maine, and C. W. Denison of Massachusetts, be appointed to draw up a constitution on the principle recognized in the above pledge, and to specify the time and place for another meeting for the purpose of having the same adopted.

Resolved, That bro. John N. Barbour of Boston

appointed Treasurer pro tem.

Resolved, That when this Society adjourn, it be to the last week in May, at some time and place which the committee shall appoint by suitable notices.

Resolved. That we now adjourn. Prayer by bro. Adlam of Maine. E. R. WARREN, Secretary.

In accordance with the above arrangement, we hereby give notice, that a meeting of the American and Foreign Baptist Missionary Society is appointed to be held at Tremont Chapel, Boston, Mass. on Wednesday, the thirty-first day of this month, at 10 o'clock, A. M. And at this meeting all are invited to participate who shall previously sign the above

E. R. WARREN, W. H. BRISBANE, A. H. KENYON, N. BRANCH, C. P. GROSVENOR, S. ADLAM, C. W. DENISON, Boston, May 5, 1843.

Marriage Extraordinary.—On Thursday, April 12th, married at Wilks county, North-Carolina, by Elder Colby Sparks of the Baptist Church, Messrs. Chang and Eng., the Siamese twin brothers, to Misses Sarah and Adelaid, daughters of Mr. David Yeates, of Wilks co. [None but a priest whose mind had become besotted by the impurities of slavery, could 'solemnize' so bestial a union as this; and none but a community sunk below the very Sodomites in lasciviousness, from the same cause, would tolerate it.] MILLER TABERNACLE IN HOWARD-STREET .- This

edifice was dedicated to the service of Almighty God with appropriate services yesterday afternoon, Rev. Mr. Hawley officiating. Long before the hour for commencing, the building was crowded to suffocation. The services were solemn and affecting.—Boston Times, Friday week. Futul Accident on the Charlestown Branch Railroad

That return on the Charlestone Branch returned.

The train which left the Depot in Charlestewn, on Friday morning last, for Fresh Pond, ran off the track near the State Prison, and was precipitated twenty feet into the water. The accident was occasioned by one of the rails being loose. There were 15 or 20 passengers in the cars, of whom the following were minered: Samuel H. Brown, of Inswich, killed: Miss injured: Samuel H. Brown, of Ipswich, killed; Miss Rebecca Hill, of West Cambridge, collar bone broken and ankle fractured; Mr. Taylor, of Worcester, engineer, badly hurt; D. Chambers, conductor, do. do; J. M. Glidden, slightly injured; Eben Baker, do. do; John M. Harris, do. do. Four others, whose names we could not learn, were more or less injured.

NOTICES.

NEW-FUCLAND CONVENTION

The abolitionists of New-England are notified, that the tenth return of their New-England Anti-Slave-ry Convention will fall on TUESDAY, May 23d, RY CONVENTION will fall on TUESDAY, MAY 23d, and will probably continue three days.

Let all throng together with a more fervent love of humanity, each bringing off such as he has to the service of the cause; and whether it be of temporal means, wisdom in counsel, eloquence in speech, sympathy in heart, strength in resolution and endurance, energy in action, or skill in conduct, let each, while supplying his deficiences, impart of his abundance: and let us all rejoice, to make in a deep religious spirit, a holier and more heroic effort in the service of the God of freedom, than we have ever before made.

By order of the Board of Managers of the Massachus-

By order of the Board of Managers of the Massachusetts Anti-Slavery Society.

FRANCIS JACKSON, President WILLIAM LLOYD GARRISON, Secretary.

ANTI-SLAVERY MEETING FOR THE TENTH MASSACHUSETTS ANTI-SLAVERY FAIR.

The undersigned, appointed a Committee for that purpose, by the Boston Female Anti-Slavery Society, give notice, that a meeting for the especial support of the TENTH MASS. A. S. FAIR, will be held during the session of the New-England Convention, (but not to interfere with the meetings of the latter,) and the women of New-England are earnestly entreated, for the slave's sake, to come up to the Convention strong in resolution and in numbers, for the consideration of principles, and to the meeting for this practical application of them.

plication of them.
S. H. SOUTHWICK, MARY G. CHAPMAN. Com.

The first annual meeting of the Connecticut American A. S. Society will be held in Hartford, at Gilman's Saloon, on Monday and Tuesday, the 15th and 16th of May next, at 10 1-20 clock, A. M. Friends of toth of May next, at 10 1-20 clock, A. M. Friends of truth and right! it is earnestly desired and confidently expected that all reasonable efforts will be made by you, to be present to aid by your co-operation in the dissemination of the largest anti-slavery princi-

NOTICE.

ples.

It is expected that a number of the most distinguished, eloquent and talented in the cause, will be guished, elequent and talented in the cause, will be present to lend their aid in enhancing the interest of the meeting, among whom we hoped to be favored with the musical talent of friend Rogers' New-Hamp

with the musical talent of friend Rogers' New-Hamp shire Rainers, the Hutchinsons.

In conclusion, the committee would say that the impossibility of obtaining a place for the meeting at any other place, is the reason for appointing it thus early in the week. But there will be preaching or lectures by some of our friends present at the Saloon, on Sunday, at the usual hours, and evening.

Friends from abroad can be accommodated, who may choose to stop over night, at H. L. Bumstead or D. N. Brown, Bloomfield; Butter N. Strong, Wethersheld; Josiah Case or Olcutt, Manchester.

Friends who may come to the city, will call on E. B. Cunningham, No. 1, Central Row.

LUTHER BARTLETT, Hartford, April 11, 1843.

From the Christian World. CHRIST'S MISSION.

The 'Mission of Christ' was the 'lost ones' to seek, The poor and the wretched, the erring and weak; Whatever the nature, or cause of the sin, His object was ever the ' lost one' to win.

We call him our Master, our Pattern and Lord, But how do our acts with his precepts accord? For he speaks of a race who have turned from the

That call me Lord, Lord, but do not what I say.' Then look at his Mission as true Christians should.

And see if his Spirit we have understood; Lay aside all the fetters which shackle the soul, And submissively yield to our Master's control. The Mission of Christ was to preach to the poor,

And the heart-broken children of horrow to cure; Yet how many of these has the Christian passed by, Ne'er relieving a want, nor suppressing a sigh! To the captive his freedom, to the pris'ner release;

In place of grim War, the bright Olive of Peace; Yet the Prison and Altar have side by side stood, And nations have deluged each other in blood ! The Gospel of Christ, in its earliest birth, Forbade us to call any 'Master' on earth;

Yet men like poor chattels are held by their race, Christ's Mission of brotherhood thus to disgrace What say'st thou, oh man! if this mirror be true, In which thy omissions are thus brought to view? Wilt thou call thyself Christ's, till a work thou ha

done, Which claims some alliance to that Blessed One?

Turn anew to that Record, for plainly 'twill show What work is omitted, which thou ought to do; The 'Mission of Jesus,' oh! make it thine own! Work, work with thy might, for the past to atone !

The following beautiful effusion is taken from the poems of Robert Nichol, the Peasant Poet of Scotland, Burns' true successor.

THE HA' BIBLE.

God! unto Thee I kneel, And thank Thee! Thou unto my native land-Yen, to the outspread earth-Hast stretched in love Thy everlasting hand, And Thou hast given earth, and sea, and air-Yea, all that heart can ask of good, and pure, and fair

And, Father, Thou hast spread Before men's eyes this Charter of the Free, That all Thy Book might read, And justice, love, and truth, and liberty. The Gift was unto men-the Giver God! Thou Slave! it stamps thee man-go, spurn thy weary

Thou doubly precious Book ! Unto thy light what doth not Scotland owe! Thou teachest Age to die, And Youth in Truth unsullied up to grow! In lowly homes a Comforter art thou-A Sunbeam sent from God-an overlasting bow !

O'er thy broad, ample page, How many dim and aged eyes have pored How many hearts o'er thee In silence deep and holy have adored! How many mothers, by their infants' bed, Thy holy, blessed, pure, child-loving words have

And o'er thee soft young hands Have oft in truthful plighted love been joined; And thou to wedded hearts Hast been a bond, an altar of the mind ! Above all kingly power or kingly law, May Scotland reverence aye, THE BIBLE OF THE HA'

> From the Pittsburgh Genius of Liberty ODE TO LIBERTY.

BY C. WATTS. Genius of Liberty ! Thou who did'st make us free, Once more arise ; Thy blessed light restore Bright as it was before-May it shine evermore Through earth and skies!

Still we thy aid invoke; Break the oppressor's yoke From ev'ry blave Land, where our fathers bled. Land, whence the tyrants fled, Why wilt thou longer tread On Freedom's grave?

Help us to consummate, In ev'ry land and state, Liberty's cause; Purge out each guilty stain, Hasten to break the chain, Hasten the prize to gain-Heaven's applause

By that atoning love Vouchsafed us from above. Help the oppress'd Ye who for mercy sue, As you to others do. Prove that your faith is true.

Prove and attest Hail, thou Almighty King! Help us thy praise to sing, Help us this day God of the bond and free, May we forever be Happy in having Thee Guide of our way

From the Universalist Repository.

GOD'S ALTAR. Not where the organ-tones are loudly pealing Thro' the cathedral aisles or arches dim-Nor when upon the ear is softly stealing, The low, sweet cadence of the evening hymn-Not where the sound of pompous prayer ascendeth, And hundred voices echo it again-Not where the knee in solemn mockery bendeth, And careless lips pronounce a loud AREN! Not where the sacramental cap, o'erflowing, Presents a symbol of the Saviour's blood-But in the HEART with pure affection glowing,

ETERNITY.

There bath he reared his own most holy shrine,

Is the true altar of the living God !

And consecrated it with Love Divine !

How fathomless thy depths, Eternity Ten thousand ages pass away, and thou Art still the infinite unwasted! Time, To thee a sizeless point, is naught wherewith To measure thee, thyself unmeasurable; Yet One of days the Ancient, sitteth King Upon thy everlasting flood of ages, The great Unchangeable forever.

TRUE GRATITUDE.

The thankless oft are noisiest in their thanks ; As on the unfruitful pavement every drop That falls from the kind sky, is told aloud: But in the grateful heart a blessing sinks, Like the same shower upon a sunny field, That drinks it silently, and shows its thanks By smiles and glad increase.

CHRISTIAN REFORM.

A Voluntary Political Government.

No fact in human life is, perhaps, more clearly e tablished, than the tendency there is in men to depart in action from the principles they have laid down in words. In religion, it is fearfully so; in morals, scarcely less; and in politics, we have seen, in the instance of negro slavery, how men could reconcile words and actions the very reverse of each other. Often as this kind of remark is forced upon us, still, 1 never deemed it needful, in a country which has so recently appealed to first principles as New-England, to recur to the record of its Constitution, to see whether there was any such discrepancy between its theory and its practice. I had seen that it gives men no choice as to whether they will be members of the body politic or not; I had witnessed the incarceration of individuals, because they declined to be party to bearing arms, or paying others to bear arms, or keep jails, or use halters; but I had no suspicion that this daily practice of brute force was a direct contravention of the letter of the Constitution. Yet, on reference to the preamble of this document, for our notable State of Massachusetts, I find it set down, in language of the plainest character, that ' The body politic is formed by a voluntary association of individuals.' Doubt as as we may, this sentence stands at the head of the second paragraph of a document dated no further back than the year 1780. If, in so short a period as 63 years, the most sacred public enactments are suffered, by those who pretend to maintain them, to be reduced to waste paper; if, in the most enlightened nations on the globe's fair surface, this contravention of clearly made statements can be accomplished, we may not marvel that the men of 1780 had some right to recur to the principles whose beauty the dust of centuries and the darkness of ignorance, not less than the lust for dominion, had subverted. We, too, must in our day go back to the basis of

our institutions. If knowledge, and liberality, and enlightenment, now run on rapidly, so also do vice, and tyranny, and selfishness. If the means of doing good are in modern times much increased and multiplied, so also are the means of doing ill. There is not an instrument which virtue and morality have invented, that vice and crime have left unpulluted. The pulpit and the press, having been so frequently subverted to tyrannous ends, although originating in the most exalted freedom, shall we wonder when the senate-house is debased to the same purpose? If the love of same is ' the last weakness of great minds,' the lust of power produces the first wish of small ones. Small are the minds which find their way into subservient democratic councils. Small as they may be individually, it is only by becoming smaller that they are allowed a place there. The price one must pay for the most honorable participation in public affairs is to sink one's manhood into the narrow dimensions of a three hundredth or a four hundredth part of a man. The country not possessing a man, a real man, attempts to make one somewhat as the bees their queen; with this remarkable difference, that the bees succeed, and the men fail. The human hive is not constructed on the true principles, and never can succeed in this attempt to manufacture manhood.

I am not aware what other meaning the historic reader can put upon these words, besides their very obvious and simple import; but politicians, it seems, have out of these terms made an authority for conduct princely a cost. 'Safety and tranquillity!' Where directly the reverse. The Constitution declares the body politic to be a voluntary association, while the politician says it shall be an involuntary association. The principle announces love and choice; practice enacts necessity and force. All, therefore, on behalf night too, living by excitements and stimulants .of which I am asserting, may be summed up, as the Where, then, is their tranquillity? They are perpetrestoration of the primary constitutional principle. 1 ually engaged in stratagems and devices to maintain give no strained or unusual value to the word vol. or strengthen their political position, which another untary 'on this occasion. Either it means choice, or party is equally strenuous to overthrow. Where, then, it means nothing at all. If it does not assert the free is their safety? Tranquillity and safety are indeed voluntariness of every individual who comes into valuable ingredients in the cup of life; but, for either the body politic, it signifies nothing; or, at least, mind or body, how do our political governments furnish them to us? They have none themselves, as the voluntariness is to be confined to those who have the power, and they are to be at liberty to force every the power, and they are to be at liberty to force every one into the association, then I must esteem this word 'voluntary' to be a solemn muckery; and the sooner it is crased, and the term 'forced' is put in its stend, the sooner will the words of the Constitution harmonize with the idea of its framers, and be at one with the every-day practice of its supporters.

It will not, surely, be said that this reading is to stitution, but that all voluntariness or choice is to be taken away from their descendants-from those whose the world a few years later. The fathers could not either, even when it is most disposed to be serviced design that their children, their own flesh and blood, ble ; and in this State, the government is put so much for themselves. It is true that, in the next clause, does its best. As to 'safety and tranquillity' in an enthey say they form 'a new constitution of civil government for ourselves and posterity'; but, in the following, they also say, all men are born free and both mental and physical proximity, this is true. The equal '; and the declared right to amend the Consttution is too well known and too practical to be forgotten. I cannot see, therefore, the propriety of twisting the the inexperienced, deluded youth, who looks with terms of the Constitution from their obvious, legitimate silly anxiety to become the fraction of a lawgiver .and true meaning; and under those terms I affirm the Property in the country is much safer than in towns. right of any man to be a member of the body politic, or In the capitals, under the very eyes of government itnot, as to him, on conscientious dictate, shall beem best.

Of course, I present not this argument to the State. For to do that would be to admit its rightful establishment; an act of moral impropriety and false logic which we hope to avoid. But I lay it out for the consideration of that large class of minds, which is rather alarmed than invited by novelty. I thus show that the 'voluntary' principle was clearly and fully recognized, as far as words can prove, by the framers of the Constitution of 1780. Mine is, therefore, no new doctrine, whatever the practice may be. If the practice has not yet obtained, it is time it should. If practice has not yet obtained, it is time it should. If in contradistinction to that of a wast centralization, is men have not yet acted up to their own principles, no doubt a just one. By reason of local knowledge, this is the age to call upon them to do so. These illusions must no longer deceive men; and be the idea old, or 630 years old, I suppose it may obtain, if we think proper, and we shall be determined to that by

the conscience which rules us. That I do not set any very great value on the Constitution, under its best construction, you will readily say disorder.

and administration of government, is to secure the for itself. To that complexion it must come at last." existence of the body politic, to protect it, &c. The Public opinion rules at last, and why not rule at first? protect itself! The grand object is not the mainte- this unseemly apparatus. The acknowledged vices nance, security or prosperity of man; that is only a of government would be attenuated to their smallest secondary object, as we shall see; but the great aim amount. The moral nuisance of large cities, the creain government is its own existence. How well it has tion altogether of the present plan of government, and ill-well, at what enormous cost of truth, of virtue, of dwindle to a more wholesome capacity, and their in progress, it has maintained its own wretched exist- habitants would be disseminated over the land, a blesence, we begin now to be conscious. It is true, that sing and an ornament to their country, the emblems. it goes on afterwards to say, ' and to furnish the indi- at least, of something nearer to ' safety and tranquil viduals who compose it with the power of enjoying, in safety and tranquillity, their natural rights, and the blessings of life; and whenever these great objects vored land, are indebted to the government for their are not obtained, the people have a right to alter the safe and tranquil enjoyments, is now in current report

safety, prosperity and happiness.' any power of enjoyment, I cannot very easily divine. poor factory hands, who will be glad to work at the That the government can and does, in the most arbitrary manner, take away the means of enjoying life, occurrence would be impossible under a voluntary, or we know to be an indisputable fact in the new world real self-government, which had no custom-house and

its first object is self-maintenance, and to do somehing for individuals is but secondary. That first obect, too, is a cruel reality; while the second is a false ssumption. Fight for itself it can, and does, to the ost, oppression, and, if need be, the annihilation of individuals; but as to furnishing any one in return with any power of enjoyment, it is a difficult problem; unless is thereby meant the distribution of patonage and public wealth amongst its corrupt mem Let us look at this first clause in the most favora-

ole manner; let us give to it even a partial constru

tion, such as politicians would not decently go beyond;

still, how illusive are these State pretensions! How does the State give us the means or the power of enjoying, in safety and tranquillity, our natural rights and the blessings of life '? The power of enjoyment which the State confers it would be difficult to discover. That it neither gives us our natural rights, nor 'the blessings of life,' will, I suppose, be confess ed by its warmest advocates. Our natural rights, whatsoever they are, are antecedent to all written constitutions, and, in fact, I presume the making of a Constitution is the exercise of one of our natural rights. As to the blessings of life, the State has not yet pre tended to confer health, strength, vigor of mind, moral character, religious vitality; though in some of these latter points, it interferes as much as it can, and has assumed much more than it can ever maintain. Perhaps the only reason why the State, in its extraneous penevolence, does not interfere in the purgation of our bodies, as well as of our souls, is, that mankind have ever been found ready enough in that particular to take care of themselves. But that arose in the very circumstance that they were permitted to do so. As soon as men were allowed to build their own churches, they did so more plentifully than ever, as the eyes of any one in this land can testify. Thus, too, would it happen with all social affairs. The necessity for a State rests solely upon its own existence, like many other such facts. If it had happen ed that the State had undertaken to physic our bodies as it pretends to secure our worldly wealth, I am sure it could have found as good reasons for the continuance of such a function, as it can for the maintenance of many, if not all of its present occupations. So long as there were laws to punish sorcery and witchcraft, sorcerers and witches were plentiful enough .-These crimes ended, because the law was repealed and the law was not repealed because the crimes ceased. For we very well know that sorcery and witchcraft abound now just as much as ever they did. But because these foolish and wicked laws are repealed, do not let us fancy that we are rid of every legal or political phantom. The cry that ' thieves are com ing,' would perhaps turn out to be as great a bugbens as that 'the witches are coming,' if we had but the urage to make the experiment; as I am sure that of the pirates are coming,' or 'the enemy is coming, already is. And let it be recollected, that upon phan toms and phantasies, no other than these, all this direful machinery of political government is based.

But let us recur to this first clause. As it is clearly mpossible the State can give any enjoyment or power enjoyment to any one, we must beg on its behalf that it enables the people to enjoy ' in safety and tranquillity,' the blessings of life, and so on. It is the safety and tranquillity for which we are indebted to this beautiful apparatus, called government, which we have constructed, and which we keep in repair at so are they? Who are safe and tranquil? Are the government functionaries themselves in the enjoyment of either of these blessings? They say not. They are in a bustle from morning till night, and nervous all degrading and starving the people by millions. How much worse off would these people be, if their country were to be invaded by a hostile army? Surely their 'safety and tranquillity' would not be unhappily endangered. In this country, of the 'safety and tranquillity' we meet with in families, in individuals, and in It will not, surely, be said that this reading is to stand good for those who originally framed the Conto the existence of the government?

As to safety of life and property, I have previously misfortune, as it would appear, was to be born into shown how little the government does, or can do, for upon its good behaviour that I believe, poor thing, i farged sense, I believe they are best attained by going mind of the man who has given up all wish to intermeddle in politics, is much more tranquil than that of self, robbery and even murder are more common than in the same amount of rural population; and no device of government, save that of its own annihilation seems capable of mending the matter. At present, a all events, 'safety and tranquillity' are attainable on the old geometrical principle of inverse ratio, and are

It is, I believe, a universal perception, that moderat sized or small States are best calculated for the management of their own affairs. The Union of North America is constructed somewhat on this idea, which, immediate interest, prompt communication and final decision close at hand, the government is much more had to travel from Bangor to Washington, or from New Orleans to the same centre, before a decision could be had. The 'safety and tranquillity' of the country would not be worth much under such a sysconceive, not only from these particular remarks, but further? Let the divisions be still smaller, by allowthere is always a certain advantage in referring to the origin of our political order; or, rather, we should necessity for county legislation be abridged by each town clearing up its own chips to the utmost practica-The first clause of the Massachusetts Constitution ble extent; but, beyond this, let it be thrown upon declares that ' the end of the institution, maintenance, every family to legislate wisely and virtuously in and end of this renowned institution is to maintain and We might, then, save all this vast expenditure, and succeeded in this purpose, we are all witness. How the prolific hot beds of vice, crime, and misery, would

government, and to take measures necessary for their The Lowell manufacturers, finding a resistance to r afety, prosperity and happiness.'

How the government can furnish individuals with ed to have sent to Great Britain for a supply of their reduced rates offered. You will perceive that such ar as well as in the old. And at such a result we can-not be surprised, when we see it plainly avowed that of propping up these destructive factories. The circle

of misdoing, so evident in old England, is thus attaining completion in New-England. The manufacturers the joint stock companies, the wealthy, engender the government, the government generates taxation, taxation has its custom-house and high tariff, which in return foster the factories by which the wealthy become wealthier, and the poor poorer. Thus, as of old, and in distant modern notions, the government itself becomes the great instrument in producing 'danger and agitation,' under the pretence of aiding the people's safety and tranquillity.' These, sir, are the actualities of our present system, and not theoretic speculations of

Your sincere friend, Concord, Mass. May 4, 1843.

MISCELLANY.

Loss of the Solway Mail Steamer.

Another vessel belonging to the unfortunate Royal Mail Steam Packet Company has been lost—the Solway, which sailed from Southampton on the 1st instant, bound, for the West Indies. She was wrecked on a reef, off the island of Sisarga, about twenty miles to the west of Corunna, having called at the latter place to receive and deliver mails. The melancholy accident occurred at midnight on the 7th, after she had been a week at sea. This is the third steamer which has been lost by the company in a few months. The Medina, it will be remembered, was wrecked off Turk's head, and more recently, the Isis, off Bermuda.

After having left Corunna about a couple of hours,

all the passengers and most of the crew (with the exception of those on duty) being in their berths asleep, and unconscious of their danger, the vessel suddenly struck on a rocky shoal, called the Baldayo, within a mile and a half of the coast; and not withstanding the utmost exertions were used by nate vessel sunk within 20 minutes, in thirteen fathoms. By the order of Captain Duncan (who was lost) the pinnace was first got into the water and as many as it could conveniently hold were lowered into it, but the frail bark was not destined to reach the shore. From some cause unexplained it was capsized, and every soul on board perished The first paddle-boat was then lowered, and into that also as many crowded as possibly could, and notwithstanding there was not an oar to assist them, they managed to reach shore in safety, by paddling, &c. It is supposed that many went down with the vessel, there being no time to launch the other boat that is kept on the paddle wheel, to save those unfortunate beings left on board. Those who were thus mercifully saved, escaped, of course, with no clothes whatever but those the

and some were almost in a state of nudity

Immediately on the vessel striking, she pitched co siderably head foremost, and as soon as the cold water reached the boilers, they collapsed and blew up. It is supposed that many of our fellow-creatures perished in this mishap, and that it also furthered the more speedy destruction of the vessel.

It is a singular fact, that Mr. Edward Dicker, the surgeon, was also wrecked in the Medina, and af-terward in the Isis, and now the poor fellow, in the prime of life, is, without warning, and in an awful manner, called to his account by being wrecked in his ill-fated vessel. It is also a singular circumstance, that Captain Duncan, immediately on hearing of Mr. Dicker's appointment to the Solway, remarked, half jesting, that if harm came to him or his ship, he should attribute it to Mr. Dicker's presence, that gentleman having met with such unfor tunate results in his previous voyages. The Solway was a Scotch-built boat, and this was her fourth voyage. She was a remarkably fast-sailing, fine vessel, and had just undergone considerable re-

WORK, BURR, AND THOMPSON. Have Christians forgotten these abolitionists, serving out a twelve years' imprisonment in the Missouri penitentiary? A recent letter to Gerrit Smith, written by a gentleman in Illinois, says, in substance, that the Missouri slaveholders admit that they greatly erred when they imprisoned these men—that this fact has served to spread among the slaves a knowledge of free-dom's highway—that a great many more, at least ten to one, escape now—and that it is very rare that one is recovered. Of these brethren, the letter says, they are as much in favor with the keeper of the prison as was Joseph. Mrs. Work recently visited them, and they were sent for to his parlor, which them, and they were sent for to his parlor, which they occupied during the visit. Moreover, he trusts as captains of convict gangs, to go wherever ple.—Oberlin Exangelist.

There is a striking resemblance between Tylerise and Abolitionism.—Col. Stone.

We call upon you to take that back, Colonel! It is unfair, ungenerous, and unjust. It is as unfair as it was in you to call the infernal pro-slavery mobs of your city in 1834, "Abolition Riots." And that was as unjust as it would be to dignify with the name of Presbyterian Riot, an attempt of a couple of hundred loafers to tear down Dr. Spring's church, or any other edifice belonging to that denomination
You ought to be ashamed of comparing the abolitionists, (who are almost without exception honest, sneaks who, in the vain hope of office, meanly fawn around the miserable betrayer of his party and his country .- Herkimer (N. Y.) Journal.

President Boyer, who has recently abdicated the government of Hayti, after being President about 25 years, was born at Port-au-Prince in 1780. He is a mulatto, somewhat darker than is usual to find persons of that class. His father was a shop-keeper in Port-au-Prince, and his mother was a from Congo, in Africa. He joined the cause of the French when they sent commissioners to Hayti to settle the difficulties, and with Rigaud set out for France in 1799, during the war between the United States and the French republic, and was brought a prisoner to New London, Connecticut. He was e time confined in jail at Norwich, experienced kind treatment from the family of Mr. Maoning, the jailor, which circumstance he remembered with gratitude when in prosperity when in prosperity, sending various presents, as we have understood, to his family.

After the conclusion of the war, being released resumed his voyage to France, where he remained until Le Clerc's expedition to St. Domingo was fitted out, which he joined, with many other persons of color. He, however, joined Petion, on the death of Le Clerc, and was Aid and Private Secretary, as well as General, under the chieftain whom he succeeded as President in March, 1818.—True Sun.

From Havana.—A correspondent of the New-Or-leans Picayune, under date of Havana, April 6, writes as follows:

'Accompanying this you will receive the 'Faro, f the same date, containing the trial, sentence and execution of the negroes taken as participants in the recent revolt at Carnes, in this island. You will perceive that eight of them have been beheaded! I learn from a gentleman who arrived from there yes terday, that the loss and destruction of life is im mense. Negroes who took no part in the insurrection, and who had no knowledge of its contempla tion, became alarmed when they saw the hurrying in 'hot haste,' to and fro, of the soldiers and the armed white civilians; they fled to the woods with the actual conspirators, and were with them indis-criminately put to death. Independently of those who have been or are to be executed, in ca with the sentence of the court martial, not less than five hundred of them have been shot in the melee, or have hung themselves."

Slavery in America .- We copy the following an nouncement, ar disgusting as it is atrocious, from th Vicksburg Sentinel and Expositor, for the 31st of Jan

uary last:

For Sale, a lot of about thirty negroes, consisting of men, women, boys and girls, all raised together, and not bought up for spiculation. They may be seen at the ferry landing, on the Louisiana side, opposite Vicksburg. For further information, apply at the Glidewell House.

The steamboat South America made her passage com Albany to New-York on Wednesday last, in seven hours and twenty-one minutes; m twenty-one miles an hour.

One of the U. S. Courts in Alabama, hus devided that a Choctaw marriage between a white man and an Indian woman is void; that a civilized man is incapable of contracting marriage with a savage, and that their offspring is illegitimate, and cannot inherit. A very extraordinary decision, certainly. ITEMS.

Doings in High Life.—The N. Y. Aurora says at the robbery of the Western Insurance and Trust Company, at Columbus, Ga. turns out to be quite a high life affair. Several thousand dollars of the money had been found, at the last accounts, at the bottom of a flower-pot, in the room of T. C. McKeen, an eminent lawyer of Columbus, who had confessed his guilt, and given up the names of several other big bugs as his accomplices. Amongst these we notice the District Attorney, Col. J. L. Lewis, and A. K. Ayer and N. M. C. Robinson, Esquires! The city was in a tremendous state of excitement—the military were called out to guard the prisoners, and the citi zens had organized themselves into a voluntary pu

The Dubuque (Iowa) Express, under date of March says: During the last four months, if we may except about twelve days, the mercury has nover been less than 20 below zero, and for several weeks it stood at 35, and even 39 degrees below zero!!

Anti-Masonry and Anti-Slavery .- The Anti-Mason of Pittsburgh and Alleghany county, Pennsylvania have held a county meeting, in which they have re organized their party, and, in addition to their pledge against masonry, have also taken one against slavery, declaring a firm and uncompromising opposition to

A St. Louis paper states that an Irish company has bought a tract of land on the Wapsipinicon river, Iowa, and expect to send out 40,000 emigrants within A man shot in Dimeiddie .- A man by the nat

A man shot in Dimetate.—A man by the name of Crowder shot another in Dimetate.—A man by the name of dereame to Petersburgh, and was about to leave in the southern cars on Sunday night last, when he was arrested, and taken to Dimetate jail. The man who was shot was still slive at the last accounts, but it is believed he cannot recover —Petersburg (Va.) Int. A young woman named Anne Elder, recently died at the public house of a Mr. Foss, in Wayne, Kenne

at the public house of a full ross, in vaying accounty, Mo., under such circumstances as induced the coroner's jury to find a verdict that she came to her death from violence used some time previous to her death. She had been boarding at the house for a weak or two, and was enciente when she came there A difficulty occurred in Lincoln county, Ky. a few days since, between Edmond Leach and B. A. Mc-Kenzie, in which the former was shot through the

heart, and expired immediately. A Spare Diet-The Cork Examiner says : At pres ent the Scotch poor are not fed; they exist on the rec offection of what they ate in former years.

Death from a Trifling Cause.—Mrs. Carr, mother of Whitman Carr, of Monticello, Sullivan county, aged 80 years, on the 24th ult. knocked a small piece of skin from the knuckle of the third finger. Inflamination mation ensued, succeeded by mortification, which put an end to her life on the 28th ult.

Aggravated offence .- At New-Orleans, on the 14th inst, a negress named Agnes was condemned to re ceive five lashes for telling a white woman to leave the street and wash the paint from her face!

The loss by the recentfire in Newbern, N. C. is estimated at \$100,000. Number of buildings destroyed 120; including 50 dwellings, 13 warehouses, and one team saw-mill.

Governor Shannon, it is said, has issued a warrant for the arrest of a colored man for helping his own wife and children escape from Kentucky slavery! Do we live in the land of Juggernaut?—Vt. Patriot. Buried Treasure -An old French lady died a few

days since in the parish of St. Landry, of general de-bility. A few minutes before she ceased to breathe, she disclosed to her children, who hung over her bed, that many years before she had buried fourteen thousand dollars on the spot where her corn-crib stood.—Sure enough, when the old woman was buried, the money was found as she stated.—N. O. Pic. The tenth annual report of the Mass, Hospital ha

been made by the Superintendent. There has been osuicide in the Hospital the past year, and only 12 deaths. In 10 years, of 1557 patients, 1319 have been discharged, 676 being cured, and 114 have died, &c. The causes were, by intemperance 225, ill bealth 244, masturbation 126, domestic affliction and religion 80, disappointed ambition 28, abuse of snuff and tobacco 8. The decrease of cause by intemperance is very great, and speaks well for the cause. There have been 16 printers at the Hospital. The splendid mansion of the late Chancellor San ford, at Flushing, L. 1. which cost over one hundred thousand dollars, was sold on Tuesday for fifteen thousand and four hundred dollars.

It is said that the Chinese lost in their late difficulty

with England, about fifteen thousand men, as man hundred pieces of cannon, and nearly her entire navy A servant girl lost her life at the house of Mr. Ally,

of Donoughmore, Queen's County last week; she was brushing a great coat, in the pocket of which there was a londed pistol, which went off, and shot her through the heart. A Mr. Henson has invented a steam flying machine

cessful. Homocopathic practice has been adopted in one divis

Homeopathic practice has been adopted in one divis-ion of the Auburn prison. Under the infinitessimal system, it is said, not one has died, while under the allopathic practice seven have died, during the past year! Besides, the medicine of the one costs \$71, and the other \$283. A late number of the National Intelligencer con-

tained advertisements for ninety-six runaway slaves, offering in the aggregate \$3500 for their apprehension. How much better it would be (says a western paper) to let the poor negroes run, and give the \$3500 to set them up in the world as MER, instead of expending it in hunting them down as brutes! The Tribune states that 12,000 copies of Stephens

work on Yucatan, have been sold within the month that has clapsed since its publication. Near 4000 copies of the work on Central America, by the same author, have been sold in London. 'Who buys an

Slaves Emancipated.—Very recently, three men in Cincinnail, members of the Methodist Episcopal Church, one formerly a member of the Legislature, and one a class-leader, have liberated sexeral slaves owned by them in Kentucky. What has the northern Church to do with slavery? It has long been well known that many of the citizens of Cincinnait were slaveholders.

Sold for Jail Fees .- An able writer in the New World speaks of free colored men, arrested on suspi-cion of being slaves, in Washington, as being liable to sale for their jail fees. This is not so now. The law was repealed two years ago. They are now dis-charged, after a certain time, and the jail fees are paid out of the U. S. TREASURY.—Albany Pat.

Great Fire at Newbern, N. C.—Extract from a let-er dated Newbern, N. C. April 18:

We have had an awful fire this afternoon, fifty to seventy five houses and stores are burned to the ground. All is consternation and confusion, and the miliary are now out guarding the town and the goods in the streets. Forty or fifty families are entire-ly destitute of shelter, and must depend on their

Governor McDonald, of Georgia, has designated the first Friday in May inst. as a day of fasting, humiliation and prayer, to be observed throughout the State, and recommends to the several religious denominations, of every faith, to hold public religious services on that day. What hypocrisy!

It is stated that Thomas Morris, a citizen of N. Y. son of Robert Morris, the great financier of revolutionary memory, has recovered a judgement against the corporation of Philadelphia, by which he will realize tune of \$250,000. Queen Victoria's confinement was expected to tak

place about the second week of this month. She was in excellent health at the latest date, and was daily seen walking with her husband in the garden of Buckingham Palace. She is to visit Ireland, it is said, in August

The Thames tunnel was finally opened for for The Thames tunnel was finally opened for foot passengers on the 25th of March, with much parade and ceremony. Some of the Thames watermen hoisted a black flag in token of their grief and displeasure at the approaching downfall of their trade.

The Prince and Princess Louis Napoleon Christophe, of St. Domingo, had arrived in England. The Prince is represented as perfectly black, and about 60 years of ago.

Six millions of dollars of the 'Chinese Ransom had arrived in England up to the time of the sailin

Bills of the Eagle Bank, Boston, of the denomina on of two dollars altered to one hundred dollars, ar

The Singapore papers mention that five men had been carried off by tigers, not three miles from the ocen carried off by tigers, not three miles fro

JUST PUBLISHED

And for sale at the Anti-Slavery Office, SONNETS and other Poems, by Wm O'ANETS and other Poems, by Win. List of the State of the Country of the State of the Country of the State of

&c.
Also, for sale as above, at a very low price, 49 tity of excellent Friction Matches.

Washingtonian Temperance House

THE subscriber takes this method to friends, that he has taken the large at the house. No. 15, West Centre-street dious house, No. 10, West Centre-street, (const. Southac street,) and opened the same as a Gent Temperance Boarding House, where he will be a yet of accommodate his friends and persons visible by to accommodate his friends and persons visible to the city, by the week or day, as occasion may hear the city, by the week or day, as occasion may hear the city, by the work of the city of the control of the city of th Every exertion will be made to render his pleasant and agreeable, and make it a desirable to such persons as will be pleased to favor his

to such persons as will be pleased to favor him their patronage.

If Connected with the House is a Reference Saloos, where all kinds of fruits, adapted to the son, and also every variety of refreshmens, will kept.

Apply at 70 Cambridge-street, or 25 Corabit Boston, May, 1843.

JOEL W. Ifference Saloos and Saloos and Saloos are such as the saloos and saloos are such as the saloos and saloos are saloos and saloos are saloos as the saloos and saloos are saloos as the saloos are saloos are saloos as the saloos are saloos are saloos as the saloos are saloos as the saloos are saloos as the saloos are saloos are saloos are saloos are saloos are saloos as the saloos are saloo

JOEL W. LEWIS

WM. HENRY BRISBANE, M. D. HAVING commenced the practice of Medition this city, respectfully solicits the favor of the friends and fellow-citizens who may require probabilities. Office and residence No. 42 threat

R. B. BAYNES. SURGEON DENTIST. OFFICE No. 3, AMORY HALL,

(Corner of Washington and West-streets.)

ONG experience in the practice of Dental Stage, the Teeth in all their various stages, and the big node of treatment.

Artificial Toeth supplied of the purest materialist

Artherial Leern supplied of the purest materials inserted on the most approved principle, without let tures or wires, so as to aid materially in speech a mastication without subjecting the patient to the six consequences which so frequently ensue when have been set without care or attention to the six have been set without care or attention to the sub-ture of the maxillary bone.

Specimens of work to be seen at the office. Pa-ticular attention paid to the management of the growth of children's teeth. Treatment for the Tic-dolouen, diseased Antrum, &c. Every operation warrands a give perfect satisfaction to those who may faver in with a call.

ns visiting the city in want of Teeth insertal Gold Plate, can have them accurately filled in fire or five hours' notice. April 28.

PART OF A HOUSE TO LET. To let, one half of a brick house at the 8min part of the city, containing a kitchen, parks, and four chambers. Possession given imm quire at 25 Cornhill, for terms, &c. April 2

PROPOSALS PUBLISHING A VOLUME

Writings of William Lloyd Garrison, The undersigned proposes to publish, (as soon a sufficient number of subscribers can be obtained warrant the undertaking,) a volume of Selection FROM THE WRITINGS OF WILLIAM LLOVE GAS The volume will be a duodecimo, of 300 p more, neatly printed on good paper, and subst-bound; with an Introduction by a distinguisher distinguished frien of the anti-slavery cause. The Selections will com-prise his best articles, both in Poetry and Prose, and the whole will be submitted to his personal inspection

and revision.

The price of the volume will be One Dollar to ain-

gle subscribers, payable on delivery.

Persons who will procure five subscribers, and be responsible for the same on the appearance of the work, shall be entitled to a sixth copy without farther charge. The undersigned earnestly invite sery subscriber of the Liberator, or of any other ponal in which this advertisement shall appear, to sail himself of this offer, and to forward the names of subscribers to him, at 25, Cornhill, post paid.

The work will be delivered at the Anti-Slavery of fices in Boston, New-York, Philadelphia, and Pro-

dence, as subscribers may direct.

The profits, if any, will be applied to Mr. 6am son's own benefit.

OLIVER JOHNSON.

Boston, Feb. 22, 1843. BOARDING HOUSE

FOR COLORED SEAMEN. The subscriber begs leave to inform such colors seamen as may visit Boston, that he has opened a excellent Boarding House for their accommodation, on temperance principles, at No. 5, San Court Stret, (first house below the Bethel Church,) and will be a subscribed by the subscribed happy to receive their patronage. No pains will be spared on his part to make their situation pleasantal satisfactory. The rules of the house will be in according

ance with good order and the principles of morality.

CHARLES A. BATTISTE, Boston, June 8, 1842.

THE TRICOPHEROUS, OR MEDICATED COMPOUND,

now acknowledged by thousands, who use it ly, to be the only remedy to prevent bal to restore the hair that has fallen off, or bec to prevent grey hair; to cure and remore ever a pearance of scurf and dandroff from the hair, and keep it in the most healthy, soft and glossy state, it. from all oily and greasy appearances. The writues of the Tricopherous, or Medicated Composite are: 1st, Its bracing, strengthening, and clanfung popurities. 2d, Its gently stimulating the action of the skin. 3d, Its producing and encouraging a nation in the bulb or root, and particularly in the pulp, which receives the vessels and nerves, giving life and vigor to the hair. Ath. Its counciliation of the virtues of the Tricopherous, o receives the vessels and nerver, some to the hair. 4th, Its equalizing the circulation of fluids. 5th, Its freeing the skin from the effect perspiration, scurf and dandroff, and disposishair to curl. 6th, And, its frequent use will probe hair in healty and health to the latest person. the hair in beauty and health to the litest parties. For sale at A. S. JORDAN'S, 2 Milk, 2

New State Register for 1843. TAMES LORING, 132 Washington-atreet, har just published the MASSACHUSETTE REGISTER FIRST, containing the New Tariff of the United States, sind the Tariff Law, the State Legislature, the 27th Configures, the Army and Navy Officers, Consul, Ministers, Colleges, Charitable Societies, Basks and Insurance Companies, Postmasters, Justices, Lawyers, U. S. Census of towns in Massachusetts, Mement, Treaty with China, Boundary Question, Rabruptey Commissioners, Boston Pilotage, &c. &c. Feb 17.

UNION HOUSE.

THE subscriber has lately opened a gastled Board ing House, situated at No. 4 Southack-arretter house has been put in complete repair, and it well calculated to accommodate all who may be disposed to award their patronage. Strangers vising the city are solicited to call at the Union House where every exertion will be made to reader this where every exertion will be made to reader this sojourn a pleasant one, and that too on the most moderate terms. JOHN ELY. Boston Sept. 30th, 1842. AGENTS OF THE LIBERATOR.

CONNECTICUT.—S. S. Cowles, Hartferd;—John Hall, East. Hampton; James Munroe, Canterist;
New-York.—Isaac T. Hopper, New-York Chyles
Charles S. Morton, Albany:—James C. Fuller, Single Ateles;—Thomas McClintock, Waterloe; John B. Barker, Peru; R. D. H. Yardley, Rushrille; last
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Barker, Peru; R. D. H. Haddey)
Hartshorn, Penn Yan.
PENSYLVASIA.—H. C. Howell, Alleghony;—J. B.
PENSYLVASIA.—H. C. Howell, Alleghony;—J. B.
James Fulton, Jr., McWilliamstown;—Thomas Perl
James Fulton, Jr., McWilliamstown;—Thomas Perl
Enterprise;—Thomas Hambleton, Russetzill;—B.
Enterprise;—Thomas Hambleton, Russetzill;—B.
Enterprise;—Thomas Hambleton, Cox, Homorton;
Kent, Andrew's Bridge;—John Cox, Homorton;
Kent, Andrew's Bridge;—John Cox, Abner G. Kih
Ohio.—Charles Olcutt, Medina;—Abner G. Kih
Ohio.—Charles Olcutt, Medina;—Abner G. Kih
Ohio.—Charles Olcutt, Medina;—Lot Holmet, (i
Salem;—James Austin, Aicater;—Lot Holmet, (i
Salem;—Jos. A. Dugdalo, Cortsville;—A. Break
Oakland.

[SEE FIRST PAGE.]

PROM THE POSTMASTER GENERAL. Remittances by Mail.—'A Postmaster may codes aoney in a letter to the publisher of a newspaper, is ay the subscription of a third person, and frank is atter if written by himself. IT Agents who remit poney hould slways defi-ate the persons to whom it is to be credited.

Heary W. W.

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THE ASTI-SLA

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Five copies P Letters and · ADVERTISE Fi

LEIS GRAY LO M. LLOYD

VOL. XI FFUGE From Sla

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forth in a general sides, both Mr. ers—large slav als, they feel the irresistible in slaveholders.